

CATHOLIC • ACTION •

Vol. XXIV, No. 7



JULY, 1942

Daily Holy Communion Measure of Eternal Life

“THE measure of eternal life which may be rightfully ours in this testing time reaches its highest perfection in the beautiful intimacy with Jesus Christ accorded to the human soul in the precious moments of Holy Communion. Nor is it necessary to believe that this union ceases as long as the bonds of love securely hold the soul to its Incomprehensible Love.

“ALL desirable, however, in such love is the repetition as often as may be of that sublime act of union which is precisely Holy Communion. Of the yearnings of loving hearts throughout the world for such happy repetition of Holy Communion in the stress of daily life is born the legitimate hope that there may be swept away any unnecessary restraint upon the soul's free access to the great human heart of God. If this hope soars to the sublime must it not look forward eagerly and confidently to the time when the return of evening Mass will bring to thousands of faithful souls the opportunity of Holy Communion that is not possible to them in the early hours of the morning?

“TO THE workers of the world striving to keep faith with their loving Lord in the face of work, anxiety and hourly temptation, what a safeguard and what a power of holiness it would be that they were looking forward to the peace and consolation of the Holy Sacrifice of the Mass and the coming of God to their hearts at the close of every day. How sanctified would every day become if union with Jesus Christ was possible to every devout soul.”

—Plea of the late Most Rev. Joseph M. Corrigan, for the Return to Evening Mass, made at the 28th International Eucharistic Congress in Chicago, Ill., in 1926. (See story page 3.)

A NATIONAL MONTHLY PUBLISHED BY THE
NATIONAL CATHOLIC WELFARE CONFERENCE

Price: 20c



TABLE OF CONTENTS

July, 1942

	PAGE
Our Common Catholic Interests	3
<i>Evening Mass for Service Men Celebrated Through Special Wartime Decree — Annual Convention of Catholic Hospital Association Meets—Calendar of Scheduled Catholic Meetings and Events.</i>	
Bishop Duffy Deplores Mothers' Wartime Jobs	6
Headlines from the N. C. W. C. News Service	8
1942 Institute on Industry	9
Leadership in the Making	10
<i>By Gertrude Kirk</i>	
The Catholic Press Association in Birmingham	11
NCCS Now Operating 188 USO Clubs	12
The Foe Within Our Gates	13
The Field of Catholic Education	14
Month by Month with the N. C. W. C.	16
Confraternity of Christian Doctrine	18
Sidelights on Social Action	19
Reviews of Current Thought on Catholic Action	21
<i>By the Catholic Action Library, Holy Cross College, Washington, D. C.</i>	
The National Council of Catholic Men	23
The Value of a Diocesan Council	27
N. C. C. W. Archdiocesan and State Conventions Stress War-time Activities	29
With Our Nationals (N. C. C. W.)	30
Notes of Interest	30

The contents of CATHOLIC ACTION are fully indexed in the *Catholic Periodical Index*; also in the *Catholic Magazine Index of The Catholic Bookman*.

FACTS ABOUT THE NATIONAL CATHOLIC WELFARE CONFERENCE

"Over a manifold activity of the laity, carried on in various localities according to the needs of the times, is placed the National Catholic Welfare Conference, an organization which supplies a ready and well-adapted instrument for your episcopal ministry."—Pope Pius XII.

The National Catholic Welfare Conference was organized in September, 1919.

The N. C. W. C. is a common agency acting under the authority of the bishops to promote the welfare of the Catholics of the country.

It has for its incorporated purposes "unifying, coordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities."

It comprises the following departments and bureaus:

EXECUTIVE—Bureaus maintained: *Immigration, National Center Confraternity of Christian Doctrine, Information, Publications, Business and Auditing, and CATHOLIC ACTION*, monthly publication, N. C. W. C.

YOUTH—Facilitates exchange of information regarding the philosophy, organization, and program-content of Catholic youth organizations; promotes the National Catholic Youth Council, the federating agency for all existing, approved Catholic youth groups; contacts and evaluates national governmental and non-governmental youth organizations and youth servicing organizations.

EDUCATION—Divisions: *Statistics and Information, Teachers' Registration, Library.*

PRESS—Serves the Catholic press in the United States and abroad with regular news, features, editorial and pictorial services.

SOCIAL ACTION—Covers the fields of *Industrial Relations, International Affairs, Civic Education, Social Welfare, Family Life and Rural Life.*

LEGAL—Serves as a clearing house of information on federal, state and local legislation.

LAY ORGANIZATIONS—Includes the National Council of Catholic Men and the National Council of Catholic Women, which maintain at N. C. W. C. headquarters permanent representations in the interests of the Catholic laity. These councils function through some 3,500 affiliated societies — national, state, diocesan, district, local and parish; also through units of the councils in many of the dioceses.

CATHOLIC ACTION STUDY—Devoted to research and reports as to pronouncements, methods, programs and achievements in the work of Catholic Action at home and abroad.

The N. C. C. M. maintains at its national headquarters a *Catholic Evidence Bureau*, sponsors a weekly nation-wide radio *Catholic Hour* over the network of the National Broadcasting Company, and conducts a Catholic Radio Bureau.

The N. C. C. W. maintains in Washington, D. C., the *National Catholic School of Social Service*.

The Conference is conducted by an administrative board composed of ten archbishops and bishops aided by seven assistant bishops.

Each department of the N. C. W. C. is administered by an episcopal chairman.

Through the general secretary, chief executive officer of the Conference, the reports of the departments and information on the general work of the headquarters' staff are sent regularly to the members of the administrative board.

The administrative bishops of the Conference report annually upon their work to the Holy See.

Annually at the general meeting of the bishops, detailed reports are submitted by the administrative bishops of the Conference and authorization secured for the work of the coming year.

No official action is taken by any N. C. W. C. department without authorization of its episcopal chairman.

No official action is taken in the name of the whole Conference without authorization and approval of the administrative board.

It is not the policy of the N. C. W. C. to create new organizations.

It helps, unifies, and leaves to their own fields those that already exist.

It aims to defend and to advance the welfare both of the Catholic Church and of our beloved Country.

It seeks to inform the life of America of right fundamental principles of religion and morality.

It is a central clearing house of information regarding activities of Catholic men and women.

All that are helped may play their part in promoting the good work and in maintaining the common agency, the National Catholic Welfare Conference.

CATHOLIC ACTION records monthly the work of the Conference and its affiliated organizations. It presents our common needs and opportunities. Its special articles are helpful to every Catholic organization and individual.

CATHOLIC ACTION published monthly by the National Catholic Welfare Conference. Entered as second-class matter at the post office at Washington, D. C., under the Act of March 3, 1879. All changes of address, renewals and subscriptions should be sent direct to CATHOLIC ACTION, 1312 Massachusetts Ave., N. W., Washington, D. C.

Publication, Editorial and Executive Offices
1312 Massachusetts Ave., N. W.
WASHINGTON, D. C.

Subscription Rates
\$2.00 per year; \$2.25 outside the United States. Make checks or postal money orders payable to CATHOLIC ACTION.

CATHOLIC ACTION

"CATHOLIC ACTION consists not merely of the pursuit of personal Christian perfection, which is however before all others its first and greatest end, but it also consists of a true apostolate in which Catholics of every social class participate, coming thus to be united in thought and action around those centers of sound doctrine and multiple social activity, legitimately constituted and, as a result, aided and sustained by the authority of the bishops."

—Pope Pius XI.

MONTHLY PUBLICATION OF THE

NATIONAL CATHOLIC WELFARE CONFERENCE

VOL. XXIV, No. 7



JULY, 1942

OUR COMMON CATHOLIC INTERESTS

Evening Mass for Service Men Celebrated Through Special Wartime Decree

WHAT are believed to have been the first evening Masses ever offered up within the territorial limits of the United States were celebrated at the United States Marine Corps Base, Quantico, Va., and the Aberdeen Proving Grounds, Md., on June 15, at 6.00 P.M. This was possible because afternoon and evening Mass for men of the armed forces of the United States is now permitted, by virtue of an extraordinary privilege granted by decree of the Sacred Congregation of the Sacraments in Rome, and announced by the Most Rev. Francis J. Spellman, Archbishop of New York and Military Vicar for the Army and Navy.

It is an interesting coincidence to note that this privilege of evening Mass and Holy Communion so strongly and beautifully advocated at the 28th International Eucharistic Congress in 1926 by the Most Rev. Joseph M. Corrigan, late rector of the Catholic University of America (see cover page), comes just at the time of his death. Bishop Corrigan, then rector of St. Charles Borromeo's Seminary near Philadelphia, felt that "the plea of love from the hearts of the people and from the hearts of the priests needed only perseverance to make it powerful to sweep away whatever be the restraints that have been able to erect themselves into barriers between the hearts of God's people and the heart of God."

Archbishop Spellman explained that in requesting this dispensation, response has been given to the pleas of both chaplains and men for greater opportunities for daily Mass, and to the growing record of week-day attendance at Mass and reception of Holy Communion, as shown by the records of the Military Ordinariate.

The Archbishop said both chaplains and men in many camps had given substantial evidence of a desire to sacrifice their afternoon recreation hour so that they might attend Mass and receive Holy Communion.

Rigid restrictions guard the privilege which has been granted against any danger of laxity or irreverence, Archbishop Spellman stated, and chaplains will be instructed to acquaint their spiritual charges with the terms of the rescript, which are to be scrupulously observed.

Mass may be said in the evening for the benefit of military personnel who cannot attend morning Mass. For both the celebrant and those who receive Communion at an evening Mass there is prescribed a fast of four hours from solid foods and of one hour from liquids.

In the instruction sent to chaplains on the use of this faculty, it is stated that normally it will be used only on week-days and holydays of obligation, except in certain classes of military posts following a seven-day schedule which does not permit general attendance at Mass on Sunday mornings.

"The time of the celebration of Mass is matter not of immutable faith and morals, but of variable discipline, which changes with conditions," writes Rev. William J. Lallou, Litt.D., associate professor of liturgy and master of ceremonies at the Catholic University of America, in an article on "The Evening Mass," contributed to the *N. C. W. C. News Service*. "Historically, the position of evening Mass is a secure one. The first of all Masses, that celebrated by the great High Priest Himself at the Last Supper, was

an evening Mass. Indeed, the great Sacrifice of Calvary, of which the Mass is the painless and bloodless renewal, was an afternoon sacrifice. The breaking of bread, which was the early Scriptural name of the eucharistic liturgy, was, at times at least, an evening gathering. . . ."

"According to a generally accepted opinion, the early morning as the time for Mass was the result of the persecutions, when the infant Church sought refuge in the Catacombs and celebrated the holy mysteries at an hour at which the danger of hostile incursion was least. . . ."

The Catholic Encyclopaedia indicates that Mass was celebrated in the evening up to the eleventh century. It states that in the first ages, during the night before every feast, a vigil was kept. In the evening, the faithful assembled in the place or church where the feast was to be celebrated and prepared themselves by prayers, readings from Holy Writ, and sometimes also by a sermon. On such occasions, as on fast days in general, it is stated, Mass also was celebrated in the evening, before the Vespers of the following day.

After the eleventh century, *The Catholic Encyclopaedia* adds, the fast, Office and Mass of the nocturnal vigil were transferred to the day before the feast; and even now the liturgy of Holy Saturday (Vigil of

Easter) shows, in all its parts, that originally it was not kept on the morning of Saturday, but during Easter Night. The day before the feast was henceforth called vigil.

Catholic chaplains serving with American armed forces in the first World War enjoyed a special privilege with regard to the celebration of Mass granted by the Holy See. However, in the case of the first World War, the privilege of celebrating Mass in the afternoon and evening seems to have been enjoyed only by those chaplains serving with troops overseas, and was to be exercised only in emergency situations. For example, overseas chaplains apparently could not plan to have evening Mass on regular days of the week, as is possible, even within territorial United States, under the newly-granted privilege. The chaplains in the first World War celebrated Mass in the evening when their troops were suddenly ordered into the front line, or to an attack, and they would not be able to hear Mass or receive Holy Communion next morning.

Perhaps the time will not be too long distant when the hope expressed by Bishop Corrigan that "thousands of faithful souls" might look forward "to the peace and consolation of the Holy Sacrifice of the Mass and the coming of God to their hearts at the close of every day."

OPENING in Chicago, on June 15, under the patronage of the Most Rev. Samuel A. Stritch, Archbishop of Chicago, with more than 3,000 delegates in attendance, the 27th annual convention of the Catholic Hospital Association of the United States and Canada, met to discuss the special service of hospitals in wartime. Some 150 nursing communities of Religious were represented by the delegates at the convention.

Annual Convention Of Catholic Hospital Association Meets

"Catholic hospitals today," said the Rev. Alphonse M. Schwitalla, S.J., president of the Catholic Hospital Association, "are perhaps in many respects at the very peak of their usefulness." "It is a healthy sign of the times that during the last year especially so many of our Sisterhoods have been asked to undertake increased responsibility in the more remote sections of the country and to take over institutions which, for one reason or another, have been abandoned by their former owners."

Pre-convention conferences were held on the two days preceding the convention itself, treating in addresses and papers many interesting topics in the nursing field. As in former years representatives of the Catholic Hospital Conferences of Bishops' Representatives participated in the convention program. The

Bishops' Representatives Conference is devoted to the integration of Catholic hospital interests and the general work of the Church. Two particularly pertinent sessions of the general convention were those on "Hospital Problems of Civilian Defense" and "Federal Legislation Affecting Hospitals."

In resolutions adopted at the final session of the convention, excise taxes now paid by such charitable institutions but not by tax-supported hospitals, proposed hospitalization taxes and "certain trends manifested in statements of revenue officers" were characterized as threatening "the destruction of institutions in the field of private charity," and as canceling "that partnership in which the government cooperates with people."

The association, expressing "serious concern" over the trend, asserted that "tax exemption in the American pattern of government is not regarded as a subsidy to a non-profit institution but rather as a recognition of the benefits derived by the nation from the purposes and functioning" of such institutions.

Existing taxes and certain proposals for additional levies on non-profit private hospitals were condemned by the association as endangering a pattern in American life closely associated with religious freedom and "generally recognized as one of the characteristics which single out" the United States "as a preeminently Christian nation."

Other resolutions also dealt with tax problems, and still others expressed sympathy and loyalty to the Holy Father, paid tribute to the "magnificent leadership" of the late Father Charles B. Moulinier, S.J., founder and first president of the association and expressed gratitude to the St. Louis University for the development of its program in hospital administration and especially for its summer school institutes.

Hospitals were urged to organize themselves as thoroughly as possible for civilian defense; to release as many of their staff members as possible for military service; to study the adaptation of the schools of nursing to wartime conditions, and to give serious attention to the teaching of religion in schools of nursing. Sympathy was expressed to the Mothers General of nursing communities conducting hospitals "in localities held at the present time by the enemy."

The principles and practices of the Church and of the Religious life were stressed as the greatest guarantees of excellence in the service provided by Catholic hospitals.

During the sessions tribute was paid to the administrative board of Bishops of the National Catholic Welfare Conference "for their continuing deep interest" in the affairs of the association. Stating that "the counsel of the administrative board has been invaluable in facing national problems affecting hospital service," Father Schwitalla acknowledged special indebtedness to the Most Rev. Karl J. Alter, Bishop of

Toledo and Assistant Bishop of the Social Action Department, N. C. W. C.; to the Rt. Rev. Msgr. Michael J. Ready, general secretary, and the Rev. Dr. Howard J. Carroll, assistant general secretary of the N. C. W. C.

Father Schwitalla, who was first elected president of the Catholic Hospital Association in 1928, was re-elected for the coming year and the following officers were reelected to serve with him. These officers are: the Rt. Rev. Msgr. Maurice F. Griffin, Cleveland, first vice president; the Rev. John W. Barrett, Chicago, second vice president; the Rev. John J. Bingham, New York, third vice president; Sister Helen Jarrell, Chicago, secretary; Mother M. Irene, St. Louis, treasurer, and M. R. Kneiff, St. Louis, executive secretary. The Most Rev. John J. Glennon, Archbishop of St. Louis, is honorary president and adviser of the association. The one new member of the board of directors is Sister Frances Clare, of St. Francis' Hospital, Hays, Kans.

Officers elected are: Bishop Alter, episcopal chairman; the Very Rev. Msgr. John J. Healy, diocesan director of hospitals, Little Rock, Ark., vice chairman, and the Rev. Edmund J. Goebel, diocesan superintendent of schools, Milwaukee, secretary. Members of the executive committee are: the Rev. Francis J. Brennan, of London, Ont.; the Rev. Donald A. McGowan, of Brighton, Mass.; the Rev. Richard T. Howley, of San Francisco, and the Rev. George Lewis Smith, of Aiken, S. C.

CALENDAR OF SCHEDULED CATHOLIC MEETINGS AND EVENTS

July, 1942

- 4-5—First Catholic Slovak Ladies Union—golden jubilee celebration, Cleveland, Ohio.
- 6-11—Summer School of Catholic Action, Sodality of the Blessed Virgin Mary, St. Paul, Minn.
- 8-15—SUMMER INSTITUTE OF LITURGY FOR SEMINARIANS, Conception, Mo.
- 12-17—RURAL LIFE SCHOOL—National Catholic Rural Life Conference, St. Louis, Mo.
- 18-21—National Benedictine Educational Association, 25th annual convention, St. Vincent's College, Latrobe, Pa.
- 20-25—K. OF C. SUMMER SCHOOL OF BOY LEADERSHIP—Scranton, Pa.

August, 1942

- 2-7—RURAL LIFE SCHOOL—National Catholic Rural Life Conference, Collegeville, Minn.
- 8-16—Summer Institute of Liturgy for Seminarians, Conception, Mo.
- 10-15—K. OF C. SUMMER SCHOOL OF BOY LEADERSHIP—West De Pere, Wis.
- 17-22—SUMMER SCHOOL OF CATHOLIC ACTION, Sodality of the Blessed Virgin Mary, Boston, Mass.
- 17-22—K. OF C. SUMMER SCHOOL OF BOY LEADERSHIP—New York City, N. Y.
- 18-20—KNIGHTS OF COLUMBUS—16th annual convention, Memphis, Tenn.

- 22-26—Central Verein of America and Catholic Women's Union—annual national convention, St. Louis, Mo.
- 24-29—SUMMER SCHOOL OF CATHOLIC ACTION, Sodality of the Blessed Virgin Mary, New York, N. Y.
- 24-29—K. OF C. SUMMER SCHOOL OF BOY LEADERSHIP—Chestnut Hill, Mass.
- 28-30—International Federation of Catholic Alumnae—50th biennial convention, Newark, N. J.
- 31—Sept. 5—SUMMER SCHOOL OF CATHOLIC ACTION, Sodality of the Blessed Virgin Mary, Chicago, Ill.

September, 1942

- 27-30—NATIONAL CONFERENCE OF CATHOLIC CHARITIES—annual convention, Kansas City, Mo.

October, 1942

- 3-7—NATIONAL CATHOLIC RURAL LIFE CONFERENCE—20th annual convention, Peoria, Ill.
- 12-16—NATIONAL LITURGICAL WEEK—annual meeting, St. Meinrad, Ind.
- 26-29—Diocesan Youth Directors' Conference, St. Louis, Mo.

December, 1942

- 28-30—American Catholic Philosophical Association—annual convention, Notre Dame, Ind.



BISHOP DUFFY DEPLORES MOTHERS' WARTIME JOBS

"WE SHALL have lost the war if we lose the home," says the Most Rev. John A. Duffy, Bishop of Buffalo and episcopal chairman of the N. C. W. C. Youth Department, in a statement recently given to the press. Because the problem of employed mothers faced by Buffalo is typical of similar problems arising in other sections of the country due to war work demands, we are glad to print herewith the statement of His Excellency in full.

"A SOCIAL problem directly affecting the community life of Buffalo has arisen as the result of the employment of married women with children in war industries. A tentative survey indicates that there are conservatively between 12,000 and 15,000 children whose parents, both father and mother, are employed in the various plants. The apparent easy solution of this problem would be for the city to provide for the care and protection of the children during the period when parents are absent at war work from home.

"Such a solution, however, evades the real problem at issue, namely: the integrity of the home. A careful observer of social conditions and one interested in a sound community life cannot fail to recognize that no patriotic endeavor that militates against the well-being of the home and the proper care of children should receive public approval.

"What are we fighting for in this war? That question should receive the careful consideration of every citizen of the nation in general and, since the problem has arisen acutely here, of every citizen of Buffalo in particular. We shall have lost the war if we lose the home. To maintain the ideal American home and all that it represents in education, in training, and in proper youth guidance, is surely our main objective.

"No easy solution of shifting responsibility for children from the parents to the community bodes anything but disaster to national life.

"The proper approach to the problem, since the protection of the home is far more fundamental than any other question involved, is to exhaust first of all the available potential labor supply of manpower, single women and wives without children, and return from industry its mothers of children and put them back where they belong—in the home. The care of the home and their offspring is their natural duty and takes precedence over every other claim that may arise from national good or war purposes.

"When a father and mother are both employed in industry, and consequently their children neglected,

only a mercenary motive can explain their presence in war industry.

"Our welfare organizations were not established to substitute for the home, but to repair broken homes, and not to promote any effort, however patriotic the idea, that would increase the already too numerous broken homes in the nation. The citizenry of Buffalo is challenged with a problem that belongs to them for solution, and not to welfare organizations. A welfare organization at best is only a crutch upon which the community leans.

"Planning, of course, is expedient and practicable, but a basic philosophy must permeate and inspire the program evolved. No matter how dire our emergency becomes, it would seem that we should defer employment of mothers with 'teen-age' children as a last resource. Our war planning has been set up on a community basis and the community itself is obligated to see that the home is protected and the children guarded by their natural guardians.

"On Monday night of this week there was a special article by Dorothy Dix in the *Buffalo Evening News* which records the startling fact that since the war industry began juvenile delinquency has increased 22 per cent among boys and 8 per cent among girls, and this observer gives it as her opinion that this juvenile delinquency is largely due to the fact that mothers who should be in the home are engaged in war industry. It is a verifiable fact that neighboring countries as a result of war industries have such a notable increase in juvenile delinquency through the absence of mothers from their homes that the courts publicly admit that the problem has gotten beyond them and they see no solution.

"There is but one solution. The nation must think of its homes first of all—that is the unit of society. If we win, we lose should the American home be injured in the struggle for victory. The social problem is not to meet a situation, but to prevent a situation from arising."

Conservation of the home life of children in con-

similarity with the traditional American pattern, was strongly urged in a joint statement issued in March of this year by officials of the National Catholic Welfare Conference and the National Conference of Catholic Charities. The statement was occasioned by the growing condition of nation-wide employment of women in war industries and the danger recognized in such a situation.

"Only as a last resort should married women with children be employed," asserted the statement, and when such employment prevails it should be borne in mind "that any form of substitute parental care for children in the United States has been traditionally the work of local agencies." It was further declared that there must also be maintained the "fixed policy" that "nothing should be done to interfere with the religious faith of the children" but rather that every effort be made by the maximum use of the communities' full religious resources to support it. "For more than 30 years," continues the statement, "American social work has been emphasizing the importance of conserving the home life of children. . . . In employing women in war industries we should not overlook the importance of conserving the home life of children."

It is pointed out that there is still a large reserve of unemployed men, composed principally of Negro labor, Mexican labor, and other minority groups, and that there is also a large reserve of single women.

To a very large degree the care of children of working mothers has been the work of local private agencies, continues the statement. "This should be kept in mind in all of our wartime developments. . . . We cannot go far wrong in this field if we are guided by local thinking and local experience which will include the experience and thinking of all local agencies. Any extension of program should be based on local thinking and planning. It should be based on careful fact finding."

The officials of the National Catholic Welfare Conference and the National Conference of Catholic Charities who, after several conferences, issued the above quoted statement, are Right Rev. Msgr. Michael J. Ready, general secretary of the National Catholic Welfare Conference; the Right Rev. Msgr. John O'Grady, secretary of the National Conference of Catholic Charities; the Rev. Dr. George Johnson, director of the Department of Education, N. C. W. C.; and William F. Montavon, director, N. C. W. C. Legal Department.

Two Popular Recent Publications of the N. C. W. C. Family Life Bureau

THE NEWEST publication of the Family Life Bureau of the National Catholic Welfare Conference is a thirty-five page pamphlet entitled "*A Holy War.*" This holy war is one to be waged, as the subtitle indicates, "Against the Enemies of the Home and the Nation."

In the introduction, Dr. Edgar Schmiedeler, O.S.B., author of the brochure, refers to two great leaders in this struggle in the past, the illustrious Pope Leo XIII who, in his encyclical *Arcanum* over six decades ago, pleaded for change away from the decadent trend of family life, and Pope Pius XI whose great encyclical, *Casti Connubii*, restated the Catholic principles governing marriage and family life and warned against "the pernicious errors and depraved morals" which were undermining them. In the preword, also, the author gives the following reason for preparing the pamphlet, namely, "the hope that it will do something to rouse to action the people of America before we come to experience in even fuller measure the meaning of the warning words of both Pope Leo XIII and Pius XI."

The brochure, which is written in question and answer form, notes the major destructive factors at work in the present family situation and points out the far-reaching results of each, both in America and in other countries in which the "pernicious errors" in question have played a particularly noticeable part in the destruction of their society.

The author gives the main and underlying cause of the evils which beset the family to be a new and false philosophy which has dethroned reason as the guiding factor in man's moral life and set up in its stead, desire, the whim of the moment. In discussing this he writes, "(Man's) animal tendencies are given first place and made the basis of his conduct. Desire is sovereign." The traditional code

of morality regarding the family has been rejected by the new philosophers, and they uphold as lawful, practices contrary to the divine positive law regarding marriage. This false concept of right and wrong has been the groundwork upon which the advocates of birth control, free love, divorce, etc., have been building.

Those destructive forces undermining the family and which are discussed in the pamphlet are: birth control, abortion, divorce, free love, sterilization, marital infidelity, improper care and control of the child, and unjust economic conditions. In every case the author has given statistics to show how far matters have already gone and the results which have accrued in many places. The pamphlet closes with the same plea voiced in the introduction, that the faithful followers of the Church will increase their efforts in behalf of marriage and the family. Even a perfunctory reading should convince the sincere Christian that he must indeed be up and doing if our America is not to suffer the ruin which has always been the fate of those nations who have held their marriage vows lightly and allowed their family life to decay.

Probably the most popular bit of literature ever published by the Family Life Bureau, N. C. W. C., is the picture-folder, "*Wedded Couples Are Creators With God.*" It was prepared as an antidote against the birth control movement, and apparently meets that purpose very well. Many letters of commendation have been received regarding it by the Director of the Bureau from bishops, priests and laymen throughout the country. Since its publication a month ago some 30,000 copies of the folder have been disposed of. Many of these were sent in lots of from one to five hundred copies each to pastors who wanted them for distribution in their parishes. Copies can be obtained from the Family Life Bureau at \$1.25 a hundred.

HEADLINES:

From the world-wide Catholic News Coverage provided to the Catholic Press of the country by the N.C.W.C. News Service

(Only a few can be presented here, but these will suggest worth-while study club topics. For complete Catholic news with details, READ YOUR CATHOLIC PAPER.)

TAX PROPOSALS Affecting Religious and Charitable Institutions Voted Down. . . . \$71,500 in Cash Gifts to Catholic U. in Year. . . . Nazis confiscating Czech Church Bells. . . . C. P. A. Sends Greetings to Editors of Ibero-America. . . . Pope Counsels All to Prepare for Day When War-Torn World Will Turn Again to God. . . . Heroic People of Malta, Standing Amid Ruins, Hear Mass Sung in London. . . . Holy See Helping Feed Hong Kong, Singapore Prisoners. . . . Priest Named Men's Clothing Industry Arbitrator. . . . Son of 1942's American Mother Ordained. . . . 70 Priests of Diocese Form Volunteer Unit of Air Raid Chaplains. . . .

QUEBEC OFFICIALLY Dedicated to Blessed Virgin. . . . Communist, Socialist Labor Parties Barred from Ohio Ballot. . . . Flag is Our Emblem of Unity Under God, President Declares. . . . Famous Cathedrals of Canterbury and Cologne in War's Path. . . . U. S. Supreme Court Rules Oklahoma Sterilization Law Unconstitutional. . . . Social Service School Graduates Assume Posts with Groups in War Work. . . . Plaque Unveiled at N. C. W. C. Headquarters Honors Overseas Workers of Last War. . . . Reconstruction Program Must be Christ's or Fail, Papal Delegate Declares. . . . Many Nuns Volunteering as Blood Donors. . . . Communist Party Flayed by Attorney General in Ordering Bridges Deportation. . . .

A. J. WAY named President of C. P. A.; Editors Support Bishops' Citizenship Message. . . . 726 Receive Degrees at Catholic U. Commencement. . . . Highest Navy Officials Indorse USO War Fund. . . . Catholic Press Termed One of Most Important Groups Within Church. . . . Only Spiritual America Can Achieve Just Peace, West Point Cadets Told. . . . British War Economy Affects Availability of Religious Goods. . . . Holy Father Receives Postulator General for Cause of Kateri Tekakwitha. . . . 68 Catholic Summer Camps Listed by N. C. W. C. Department. . . . Extraordinary Heroism of Catholic Chaplain Revealed in Citation. . . . Pan-American Press Congress in Mexico Adopts Code of Honor. . . .

BISHOP CONFIRMS 70 at Army Post. . . . Catholic Leaders Aid in Planning New Religious Radio Series. . . . Nurses' Council Urges Protection of Private Charity Institutions. . . . Wartime Committee on Catholic School Problems Formed. . . . Need for Their Services in World Crisis Stressed at Catholic Nurses' Assembly. . . . Cooperation of USO Agencies in War Emergency Termed 'Lesson in Unity.' . . . New Wave-Length Assigned for Vatican Radio Broadcasts in English. . . . Gallery of Living Catholic Authors Celebrates Its Tenth Anniversary. . . . Service Men Brought Closer to God by War Emergency, Asserts Navy Chaplain. . . . Inter-American University of Air Being Established. . . . 25 are Graduated at Social Service School in Capital. . . . Three Seminaries in Holland Reported Closed by Nazis. . . .

BISHOP CORRIGAN, Rector of Catholic University, Dies. . . . Secretary Hull Lauds Reich Bishops' Letter Condemning Oppression. . . . Wuchow Mission, Facing New Crisis, Thanks U. S. Bishops, Faithful for Aid. . . . Dr. Cheou-Kang Sie Nominated Chinese Minister to Vatican. . . . Pastor Moves Parish to be Near Interned Japanese of Seattle. . . . Chinese Bishop, on Radio, Tells U. S. Prayer is Most Efficacious Way to Peace. . . . Bishop, Clergy, Imprisoned; Seven Dioceses are Reported 'Liquidated' in Nazi-Poland. . . . Terra Sancta College Students Set Record in Palestine Examinations. . . .

RERUM NOVARUM Jubilee Medal Struck in Brazil. . . . 150 Priests Reported Still Being Held on Soviet Islands. . . . Polish Franciscan Convent Turned Into Film Theater. . . . Society of Jesus Takes Over Control of Scranton University. . . .

U. S.-LITHUANIAN Priests Form Committee to Aid War Victims in Homeland. . . . 14 Members of Hierarchy at Ceremonies Honoring Bishop Morris' Jubilee. . . . Arctic Missioner Returns to Join Chaplains' Corps. . . . Mass Celebrated at 6 p. m. in Military Chapels; Allowed by Special Wartime Decree. . . . Msgr. P. J. McCormick Becomes Acting Rector of the Catholic University. . . . Former Non-Catholic Governor of Malta Lauds Islanders' Piety. . . . Dutch Catholic Doctors Urged to Boycott Nazi 'Union' of Physicians. . . . Committee of Bishops Compiling Statements of Popes on Peace. . . .

Three years ago the Catholic Press Association divided its membership into four regions covering the whole country. This regional plan, featuring sectional conventions which supplement the annual national meeting, has proved a distinct success.

1942 INSTITUTE *on* INDUSTRY

THIS year's Institute on Industry, held June 22 to 27 in Washington, D. C., was the most enthusiastic institute yet held.

The National Council of Catholic Women has since its beginning manifested an interest in women workers. Early in its history, the Council proclaimed the social importance of safeguarding women workers. Later the Council urged the organization of study clubs to consider the problems of the women wage earners.

Through the Institute on Industry, the National Council of Catholic Women is making a direct contribution to the women workers themselves, by providing opportunity for them to study and to become leaders in the field of industrial relations—leaders who are equipped with Catholic social teaching and imbued with the spirit of service.

WE ARE determined that the Alumnae Association of the Institute on Industry will accept its responsibility of promoting and developing our labor school into a large, effective service to carry the social principles of the Catholic Church into the labor movement."

This resolution came from the young women who attended the sixth annual Institute on Industry, sponsored each year by the National Council of Catholic Women and the Social Action Department of the National Catholic School of Social Service. They met at the close of the sessions to organize an alumnae association in which they will enlist the interest of the more than 100 young women who have attended the institute in previous years.

As one young woman said, "We want to follow them up. After all, we must know what benefit the institute has been to them."

Encouragement was received from a former student now holding a responsible position in a factory in the middle west. She wrote: "It's surprising how much of what I learned there that one summer is still so much a part of me and my thinking when the subject of industrial relations comes up."

Officers of Alumnae Association

Miss Helen Westerman of Toledo, was elected president of the Alumnae Association; Miss Mary Rose Scott of Chicago, was chosen vice president, and Miss Justine L'Esperance of Detroit, organizer for the hotel and restaurant workers, A. F. of L. affiliate, was made secretary.

Miss Betty Herlihy of Beachhurst, L. I., N. Y.; Miss Helen Clark of Cleveland, and Miss Jean Fannon of Alexandria, Va., were chosen to constitute a committee on membership.

The seriousness with which these young women faced the work, followed the discussions, and participated in them; the questions they asked, amazed their leaders.

Notwithstanding the heavy courses, they used much of their leisure hours exchanging viewpoints. According to their reports, many discussions were transferred from the classroom to private rooms where they congregated and where many problems were settled.

The young women taking the course this summer came from rather widely scattered areas—Chicago, Detroit, Toledo, Cleveland, Baltimore, Alexandria, and Long Island. They represented a variety of occupations, among them were telephone operators, office and factory workers.

A questionnaire filled out by them revealed some interesting information. Asked if they had any special hobbies or talent the answers were listed as follows: Sewing, music, bicycling, dancing, creative writing, movies, amateur photography, sports. One answered "Too busy with my job and labor activities for hobbies."

Questionnaire Replies

Asked who interested them in attending the institute, replies from two were, "The Y.W.C.A."; three gave the names of individual priests; two replied that attendance at previous sessions of the institute inspired their return. Others replied they were sent by Diocesan Councils of Catholic Women. With the exception of a very few they came on scholarships provided by individuals or organizations—Catholic, fraternal, and labor groups.

The Catholic Business Girls' Club of Toledo, and the Catholic Daughters of America have not failed to provide a scholarship any year since the institute was organized six years ago.

Mass before classes at 7:30 every morning and Benediction on scheduled afternoons at 5:30 before dinner were features of the regular procedure of the day, and were very much appreciated if their non-compulsory attendance was any indication.

Curriculum Changes Necessitated

Changes in the curriculum from former years were made necessary by the rapidly changing times. The subject "Labor Problems" was discussed with the class by the Reverend John M. Hayes, D.D., of the Social Action Department of the National Catholic Welfare Conference; "War Economics" was the subject handled by Dr. Elizabeth Morrissy of the College of Notre Dame of Maryland and professor at the summer School of the Catholic University of America; Sister Vincent Ferrer, O.P., of Rosary College, River

(Continued on page 31)

LEADERSHIP in the MAKING

By
GERTRUDE KIRK
Youth Department, N. C. W. C.

Some Pointers on Successful Organization Activity

"Catalogue" Organizations

A CONTINUAL complaint of both the faculty and the students is that there are too many "catalogue" organizations—those which are listed in the school catalogues every year, but which see very little, if any activity from election time to election time. Student officers are chosen merely because it was done in the past, because it is a tradition; but the students are not interested and the work of the organization makes no progress.

Benefits of Participation in Student Organizations

Some of these non-functioning groups might have very worthwhile purposes. There are benefits a student derives from participation in school organizations which he cannot obtain from books and the classroom alone. It teaches him organizational methods and how to evaluate other organizations. It creates new interests for him and teaches him how to co-operate with others who are interested in the same things. It can broaden his outlook and make it more practical. The value of the experience gained through meeting others and sharing opinions and ideas with them speaks for itself. Organization work helps to develop certain talents and abilities of a student, and in a manner, rounds off his formal education. One of the most important reasons of all, however, for the existence of extra-curricular activities is that it is a direct and practical means of training leaders—confident, reliable, articulate, Catholic lay leaders.

Why, the Lack of Interest?

Why, then are not the students interested in such organizations? Several reasons can be found. The students do not realize the benefits which are here offered to them. They do not appreciate the need of the particular group. Or, they do not want to give their leisure time to such activity. There may be poor leadership in the group or no encouragement from the faculty. But, most of this lack of student interest can be traced to a lack of a sustained program of activities. There is nothing for a student to do after he joins the group. There is nothing to attract his interest, much less to hold it, if once gained.

On the other hand, some organizations deviate widely from their proper function, and enter into all sorts of fields of student work. Throughout the year they become involved in numerous trivial activities which result, gradually, in a decrease of interest on the part

of those students who want to spend their time and energy on something worthwhile. This failing, too, can be traced to a lack of a well-planned program of activities.

Should such groups be disbanded? This year, with the accelerated schedules put into practice on the school campuses, there will be less time than ever to devote to student activities. It will, therefore, be important that students concentrate entirely on essential and worthwhile programs. Would it not be better to help them reach the objectives of their organizations, to assist them with their programs of activities?

Catholic Student Program Service

This is precisely the reason for the existence of the Catholic Student Program Service. It is designed especially for educational institutions and student groups in high schools, colleges, and Newman Clubs—for use in class, or in extra-curricular activities.

The Service consists of program suggestions based on the N. C. W. C. Forum articles which appear each month in CATHOLIC ACTION. The suggestions include various ways in which this article can be used on the campus—as source material for debates, forums, contests, symposia. They can be used as a basis for inter-class contests, or inter-school competitions. Most schools have weekly or bi-weekly assemblies of the whole student body. Once a month a program could be arranged for these assemblies using the plan of the Catholic Student Program Service. The pamphlets which are included with the Service make excellent supplementary reading for economics or social science classes. Newman Club groups can use the C. S. P. S. in their discussion clubs.

Theme for the Year

The general theme of the Service this year will be "Preparing for the Post-War World." The monthly articles on this theme appear one month in advance of the prescribed time for execution on the campus to allow the students who are using the Service sufficient time to prepare their material for the appropriate time. The schedule for these articles (printed one month in advance of the time listed) is as follows:

- October—Catholic Action.
- November—Education.
- December—Religious Education.
- January—Family.

February—Press.

March—Lay Organizations.

April—International Relations.

May—Social Justice.

There are two types of Service:

One dollar rate includes:

1. Mimeographed program suggestions and references based on the subjects of the N. C. W. C. Forum articles.

Five dollar rate includes:

1. Mimeographed suggestions.

2. A set of pamphlets—supplementary reading for monthly articles.

3. One year's subscription to CATHOLIC ACTION

Formerly C. A. P. S.

This Service was issued in the past by the Social Action Department, N. C. W. C., under the title "Catholic Action Program Service." This year, it has been assigned to the Youth Department, N.C.W.C., and will be known as the "Catholic Student Program Service." A contest will be held later in the school year, open to subscribers to the Service, similar to the one conducted last year on the subject, "How a High School or College Can Promote the Papal Peace Plan." The August issue of CATHOLIC ACTION will contain further information about the C. S. P. S., and the September issue will begin the series of Forum articles. Send your subscription or request for further data on the Service to the Youth Department, N. C. W. C., 1312 Massachusetts Avenue, N.W., Washington, D. C.



The CATHOLIC PRESS ASSOCIATION in BIRMINGHAM

IN HIS keynote address at the 32d annual convention of the Catholic Press Association, in Birmingham, Ala., the Most Rev. Joseph F. Rummel, Archbishop of New Orleans, told the assembled editors and publishers: "Your efforts will be not in vain, as with confidence and a concentrated zeal you carry on your mission as seers and prophets of Catholic Action in the Apostolate of the Press."

The Most Rev. Thomas J. Toolen, Bishop of Mobile and host to the convention, welcomed the delegates as representatives of "one of the greatest and most important groups in the Catholic Church," observing that "after the care of the pulpit" he would "put the care of the Catholic paper and magazine."

Speaking against a background of six years as Episcopal Chairman of the Press Department of the National Catholic Welfare Conference, the Most Rev. John Mark Gannon, Bishop of Erie, observed that he had found the representatives of the Catholic press the most alert and intelligent body of men he had ever worked with in the Church in America.

"You are on guard," he said, "in defense of the Church, from the Pope down to the humblest layman. We have had most happy relations. I am so imbued with the potentialities of the printed word that, wherever I shall be, I shall always work for the defense of the Catholic press as a whole, and of each and every publisher and editor I have had the pleasure of meeting."

A. J. Wey, of *The Catholic Universe-Bulletin*, Cleveland, was elected president of the Association for the coming year. The Very Rev. John J. Considine, M.M., of *The Field Afar*, Maryknoll, N. Y., was elected vice president. The Rev. J. Fred Kriebs, of *The Witness*, Dubuque, was chosen secretary, and Charles Murphy, of *The Catholic Review*, Baltimore, was named treasurer. The following were elected members of the Executive Board: The Rev. Hyacinth Blocker, O.F.M., of *The St. Anthony Messenger*, Cincinnati, representing the Magazine Section; the Rev. Daniel J. Kelley, of *The Catholic Week*, Birmingham, representing the Newspaper Section; and Dean Jeremiah L. O'Sullivan, of the Marquette University School of Journalism, Milwaukee, representing the School Press Section. Elected to serve on the Literary Awards Committee were the Rev. Herbert O'H. Walker, S.J., of *The Queen's Work*, St. Louis; Dean O'Sullivan; and the Rev. Thomas Meehan, of *The New World*, Chicago.

The Most Rev. Albert L. Fletcher, Auxiliary Bishop of Little Rock, also was present at a number of the sessions and spoke briefly to the delegates.

Frank A. Hall, Director of the N. C. W. C. Press Department, announced that more than a score of documents of world significance, many of them from occupied countries in Europe, had been made available to the Catholic press in the last six months, notwithstanding the difficulties interposed by war.

Membership in the Association now embraces 175 newspapers, magazines and other publications. A "Prayer for the Catholic Press," composed by the Rt. Rev. Msgr. Peter M. H. Wynhoven, who retired as president after serving two terms, was distributed to the delegates. This thoughtful prayer, couched in moving language, should not fail to inspire all who read it. Monsignor Wynhoven is editor-in-chief of *Catholic Action of the South*, New Orleans.

The convention extended cordial greetings to editors and publishers of the Catholic Press in Ibero-America; renewed "allegiance to the President of the United States in the struggle of the nation to preserve our American institutions"; renewed its "profession of loyalty to the Sovereign Pontiff, His Holiness Pope Pius XII, subscribing particularly to his program for peace"; expressed "sentiments of profound respect for the representative of the Holy Father in the United States, His Excellency the Most Rev. Amleto Giovanni Cicognani"; pledged "continued support of the USO and the NCCS"; offered its "support to the Negro in his problems"; indorsed "the study of the formation of press workers to help promotion of diocesan papers"; expressed "grateful appreciation" to the N. C. W. C. Administrative Board, particularly thanking Bishop Gannon, episcopal chairman of the Press Department; opposed "official and unofficial forces" that are "massing against the independence and sanctity of the home"; and expressed heartfelt thanks to all "who so generously co-operated towards the success of the Birmingham convention."

ITALIAN FOREIGN CIVICS CATECHISM FREE

The Business Office of the N. C. W. C. still has a supply of the English-Italian edition of its "Civics Catechism on the Rights and Duties of American Citizens" which it will gladly supply to organizations working among the foreign born merely for the cost of postage.



NCCS NOW OPERATING 188 USO CLUBS

Sincere Appreciation Expressed by Chaplains, Service Men and Parents

USO history was made at Trenton, N. J., on June 21, when the 500th club was dedicated in ceremonies highlighted by talks given by the Most Rev. William A. Griffin, Bishop of Trenton; Dr. Franklin Dunham, executive director of the National Catholic Community Service, member agency of the USO, and Mrs. Maurice T. Moore, chairman of the USO National Women's Committee.

The dedication of this 500th club served as evidence of the rapidly expanding morale work program of the USO and its member agencies for the men of the armed forces and for women engaged in war industries. The club, which will be operated by the NCCS, is the 188th USO operation now under the supervision of the NCCS.

In a little more than a year's time, since the inception of the active USO program, the NCCS has expanded to the extent that it is now operating in more than 35 states throughout the nation and has personnel serving in the USO Overseas Division in Alaska, Hawaii, Trinidad, Puerto Rico and the Canal Zone.

As the organization designated by the Bishops of the United States as the official Catholic war service agency, the NCCS now has professional field staff members and volunteer committees operating on its behalf in virtually every state in the union.

Today, the NCCS-operated USO clubhouses are serving more than a million service men and war industry workers a month, regardless of race, color or creed—the motivating USO policy of service.

In addition to the myriad spiritual, recreational, educational and entertainment services rendered by the NCCS through its clubs to the soldiers, sailors and marines in the armed forces of the United States, and to war industry workers in boom towns, the NCCS is also serving the men of the United Nations forces who are training or stationed in the United States and its territorial possessions. Letters of thanks to NCCS club directors have come from grateful

parents in allied nations throughout the world including such countries as Australia, South Africa, New Zealand and the British Isles.

Tribute was recently paid by two chaplains in the Army and Navy to the vital part which the NCCS and the other USO agencies are playing in the war effort—as civilian agencies complementary to the extensive program of the chaplains for the forces and as the agencies which handle the off-duty spiritual, recreation and entertainment problems of the now gigantic ranks of enlisted personnel in the Army, Navy and Marine Corps.

As the services expanded into the millions after Pearl Harbor, the USO and its member agencies have been called upon to double and redouble their size and efforts to keep pace with the leisure time problems of the men in uniform.

In addresses over the Catholic Hour which were designated as "Reports to the Mothers and Fathers of America," Rev. William A. Maguire, a veteran of 25 years aboard Navy ships, spoke from Hawaii where he is attached to the Pacific Fleet.

Telling the brighter side of the situation there since December 7, 1941, Chaplain Maguire said:

"When your boy comes back, after days or months at sea, to this little island in the Pacific, he discovers that people in town are glad to see him. When he visits the large USO centers, conducted by the YMCA, the Jewish Welfare Board, the Salvation Army and the National Catholic Community Service, he discovers at once that the people of Honolulu are for him and with him, heart and soul. . . ."

Rev. Christopher E. O'Hara, Army Chaplain at Fort Myer, Va., in his "Catholic Hour" address, said:

"Incalculable assistance has been rendered by many civilian organizations. Grateful acknowledgment must be made of the splendid and last results achieved through the extensive and untiring efforts of the National Catholic Community Service and the five other affiliated agencies of the USO."

"YOU HELP SOME ONE YOU KNOW, WHEN YOU GIVE TO THE USO"

The above slogan has been adopted for the 1942 USO War Fund Campaign of \$32,000,000 now in progress in more than 5,000 communities throughout the nation. The money raised in this campaign will be used to carry on the extensive USO program of recreation, entertainment and service to men in uniform and war industry workers. The six private welfare agencies, including

the National Catholic Community Service, which comprise the USO, are supported by public funds. President Roosevelt has urged the entire nation to support the USO War Fund Drive, "cheerfully, generously, and NOW!" Contributions may be made to local USO campaign chairmen or to the USO National Headquarters, Empire State Building, New York City.

The Foe Within Our Gates

Contributed by the
N. C. W. C. Bureau of Immigration

ENEMIES.—And now it's enemy aliens! At any rate, we don't have a chance to get bored. Of course, to begin with, the Bureau didn't expect to have much to do with these gentry and it hasn't with those who are actually enemies. But we find that it is sometimes a question of when is an enemy alien not an enemy alien? There isn't always an easy answer.

THE GOOD ONES.—The Germans and Italians are all technically alien enemies, of course, although some of them dislike the carrying on of their home governments almost as much as we do and many of them fled here for just that reason. Then there are the Austrians. We recognize Hitler's conquest of that tragic country because of the supposed plebiscite, but the majority of Austrian refugees refuse to concede that they are now of German nationality. And we have finally decided that if they don't want to describe themselves as Germans they needn't, in which case they are not down in our black book as enemy aliens.

THE NEW ONES.—So now we come to the Hungarians, the Bulgarians and the Roumanians. Their countries all declared war on us long ago but we have just declared war on them. But at this writing the President has not yet issued a proclamation defining their status. Consequently they occupy a rather nebulous place in our immigration cosmos. Do their applications for visas have to be reconsidered by the Interdepartmental Visa Review Committee from a different point of view or don't they? Do they have to ask the district attorney for permission to leave town over night or do they not? Must they surrender their cameras and short wave radio sets or need they not? Only Echo, at this point, answers.

THE BAD ONES.—Then besides technical enemy aliens we have *dangerous* enemy aliens. Those, of course, we lock up. But quite a lot of them insist that they are not dangerous and protest vociferously their life-long devotion to democratic principles, and some of them write to the N.C.W.C. Bureau of Immigration about it. And then is the Bureau's face red! Because the Bureau, of course, hates to admit that there is anything connected with aliens and their troubles that it can't do something about. But here you have us. We can't, at least so little that we don't brag about it. For this is war and although one does not like to think of innocent people being interned as guilty, when a doubt exists and no affirmative proof to the contrary is offered the government simply cannot take a chance. Uncle Sam is, however, kind enough not to repatriate against their will even these aliens who are held as dangerous and many of them elect to remain in the internment camps here rather than be sent back to their home lands. All of the hearings on these cases, incidentally, are held before the local hearing boards and although the Attorney General makes the final decision no representations in behalf of a person apprehended as a dangerous enemy alien can be made in Washington.

IMPORTATIONS FROM THE SOUTH.—In addition to our own domestic product of dangerous enemy aliens we have those the Latin American countries have sent us, with our permission, for the purpose of repatriation. Of these we have only custodial care and otherwise not very much to say as to what happens to them. We are really not being bighearted about it, however, in relieving the South and Central American countries of their embarrassing presence. We are just everlastingly glad to get them out of those

countries and into nice, safe internment camps in this country where we can keep an eye on them ourselves and be sure they are not indulging in any mischief south of the Rio Grande.

WE ARE NICE TO THE FRIENDLY ONES.—To get back to the friendly alien enemies, it is here that the Bureau really does do yeoman service, for the State Department is still considering the application for visas of Germans, Italians, Hungarians, Roumanians and Bulgarians and when satisfied that they really are opposed to totalitarianism and favor the democratic way of life gives what is known as advisory approval for the issuance of an immigration visa. Final decision, as always, of course, rests with the American Consul.

SOME TURN THEIR FACES EAST.—Strange as it may seem not everybody wants to get in. Some want to get out. Two of these whom the Bureau has numbered among its clients have been Italian women, one of them American born. The latter came here for a visit to settle some property, got caught by the outbreak of war and has been moving heaven and earth to get back to her husband and children in Florence. The other is a young girl who has a fiancé in the Italian army whom she is longing to return to marry. Both have been held here by the refusal of the British to issue them safe-conducts, without which no steamship would accept them as passengers. When the exchange of nationals finally went into effect, however, the Bureau at once advised them to request the Swiss authorities in this country who are handling Italian as well as German affairs, and indeed the affairs of most of the belligerent countries, to present their names to the Italian mission, at that time still interned at White Sulphur Springs, and then to the State Department as persons requesting exchange. As a result, the American born woman sailed happily on the second trip of the S.S. *Drottningholm* for reunion with her family. The poor little fiancé is still gazing wistfully and impatiently in the direction of the Atlantic Ocean but we think she, too, will be able to get back in the near future.

PLACID.—We heard a funny one the other day. When the S.S. *Drottningholm* arrived bearing its first load of exchange passengers from Europe, among them were two American-born children accompanied by their Polish mother who had been allowed to come because the children needed her care. The social worker who was sent to meet the group was not too well acquainted with immigration law and procedure and when he found that the woman was to be sent to Ellis Island for the night he protested vigorously, using as an argument the statement that she was mentally disturbed and emotionally unstable, although she was actually the calmest looking person present. "Here, here," said the amused inspector who told us the tale, "If she's all that she'll be mandatorily excludable." He finally yielded to the extent of offering to parole her to the organization represented by the social worker with the understanding that she was to be brought to Ellis Island the following morning. Informed of this arrangement, the woman looked up placidly and asked in her native tongue what all the excitement was about. Why couldn't she just go to Ellis Island now, she wanted to know, and then her husband could come and get her in the morning. From which it would seem that it was the social worker who was emotionally disturbed.

The Field of Catholic Education

As Viewed
by the
N. C. W. C. Department of Education

Pre-flight Aeronautics in the High School

THE children attending American high schools are asked to participate in aviation! This is the latest step taken by our government to make this country air-conditioned. Leaders in this movement no longer speak of making America air-minded or air-conscious; they go farther. We are to be air-conditioned, which means that instead of merely making us aware that a science of aeronautics exists—we are asked to do something about it. And so, in the high schools throughout the country we will teach boys and girls the fundamental concepts needed in understanding the theory and practice of flight, and also show how this science affects our daily lives. This new science will take its place alongside the traditional offerings of physics, chemistry, and biology. As a matter of fact the science of aeronautics may even displace some of the established courses in natural science.

The program is being worked out by the Civil Aeronautics Administration in cooperation with the U. S. Office of Education. Several months ago a pre-flight aeronautics curriculum research project was inaugurated under the auspices of the Civil Aeronautics Administration for the purpose of determining in an experimental way the kind of program that might be set up and the materials that are available. In the New York area the Cardinal Hayes Memorial High School cooperated with this project and made a distinguished contribution through Brother Nathaniel, C.F.X. Since then a joint advisory committee on aviation education has been appointed, of which Dr. George Johnson, the director of the Department of Education, National Catholic Welfare Conference, is a member. The army and navy, through their assistant secretaries of air, are working with the Civil Aeronautics Administration and the U. S. Office of Education in the formulation of policies and the drafting of plans.

The immediate reason for this new and greater emphasis upon aviation is the realization of the fact that in order to achieve the expanded air program outlined by the President of the United States every effort must be made to insure a supply of military pilot material in sufficient quantity to win the war. However, the long range objectives of the course in aeronautics have many civilian implications. American youth must come to recognize the fact that aviation affects the economic, social, commercial, industrial, and political aspects of life. We are living in an air world.

The following outlines illustrate the types of instructional material included in the pre-flight aeronautics courses to be offered in our high schools. The Office of Education makes this recommendation for a two-year course:

	<i>Periods devoted</i>
FIRST SEMESTER—	
Unit 1. Orientation—overview of military aviation..	5
Unit 2. Aircraft structure and identification of military aircraft.....	20
Unit 3. Aerodynamics	30
Unit 4. Power plants.....	35
SECOND SEMESTER—	
Unit 5. Communications I.....	20

Unit 6. Meteorology I.....	30
Unit 7. Navigation I.....	40
	180
THIRD SEMESTER—	
Unit 8. Gliding	20
Unit 9. Meteorology II.....	30
Unit 10. Navigation II.....	40
FOURTH SEMESTER—	
Unit 11. Communications II—	
(a) Advanced radio.....	40
(b) Radio code practice.....	50
	180

The units are arranged in order of their importance. If a school offers only one semester in aeronautics, the first four units would be most valuable; if a year course is possible, the first seven units would be covered. This outline is definitely arranged from the military point of view.

The aviation education research project carried out under the auspices of the Civil Aeronautics Administration offers a very extensive program which stresses the role of aviation in peacetime pursuits. This program not only outlines an aeronautics course but also shows how the science of aviation can be tied up with the other subject matter fields in the high school program of studies.

The following units constitute the minimum essentials of a pre-flight training course:

1. Design and structure.
2. Communications.
3. Meteorology.
4. Aerodynamics.
5. Aircraft engines.
6. Elementary air navigation.
7. Safety and civil air regulations.
8. Specialization.

In the area of general education the aviation education research project makes the following suggestions for teachers in the various subject matter fields:

In the field of social studies the following topics should receive adequate treatment in discussion groups:

1. Air power in World War II.
2. Air power in peace.
3. Aviation in trade and commerce of the future.
4. Government control and aviation.
5. The history of aviation.
6. Aviation and your community's future.

In geography courses aviation material could be introduced effectively in discussing the following topics:

1. The airplane makes a new geography.
2. Changing concepts of world geography through the ages.
3. The nature of geographical ideas.
4. The world's framework.
5. Dynamic geography.
6. The airplane creates a new economic geography.
7. The airplane creates a new social geography.

8. The airplane creates a new geopolitics.
9. Geographic education for America.
10. Man and the atmosphere.
11. Nature of the atmosphere.
12. The topography of the atmosphere.
13. Weather and the weather map.

For the teachers of English the staff of the aviation education research project suggest that appropriate materials dealing with aviation be introduced in reading and writing. Creative writing and technical writing should be stressed.

In the field of arithmetic and mathematics the teachers would not sacrifice any of the material now used but would indicate the importance of arithmetic, algebra, geometry, trigonometry, and general mathematics in aviation. The practical applications would show pupils the value of materials studied. This increased motivation would make for more effective teaching and learning.

The teachers of biology and general science could relate the following topics to course content:

1. Flying organisms.
2. Types of flight.
3. Pressure, oxygen, and the human body.
4. Temperature changes, acceleration, and the human body.
5. The sense organs and flight.
6. The airplane and disease control.

The teachers of physics have an exceptional opportunity in making applications of basic concepts. The following topics especially lend themselves to extensive treatment in physics courses:

1. Matter and motion.
2. Mechanics.
3. Heat.
4. Aeronautics.
5. Electricity.

This program is outlined in detail in a pamphlet published May 1, 1942. In this preliminary statement for teachers and school administrators the staff of the aviation education research project gives valuable suggestions for introducing the courses, and supplies an excellent bibliography of books, magazines, and films useful in introducing aviation topics.

A one-year course outline in pre-flight aeronautics for secondary schools published May 25, 1942, and prepared by the pre-flight aeronautics curriculum research project at the University of Nebraska lists the following units:

1. Let's fly!
2. The ocean of air (meteorology).
3. Why does an airplane fly? (aerodynamics).
4. The power that drives the propeller (airplane motors).
5. Flying from here to there (air navigation).

6. Aircraft communications (communications).
7. Your future may be in aviation (vocations).
8. Living in an air age (social significance).

This course outline divides each unit into several problems and indicates specifically the ideas to be taught in connection with each problem. The course is intended for boys and girls of grades 11 or 12. A text is being prepared and will be available in July. There is also in preparation a teacher's manual or course of study which will explain unit by unit how to teach the course.

These two courses prepared under the auspices of the Civil Aeronautics Administration do not stress the military aspects to a great degree. The courses are flexible and can be adapted to the needs of the particular school. It will be noted that actual flying is not mentioned in any case indicating that these courses belong definitely in the category of ground training. In general these courses should appeal to large numbers of juniors and seniors. In no case is physical eligibility stressed, although the advanced courses will emphasize fitness. Students electing aeronautics courses should have at least algebra. The required geometry and physics facts and skills can be taught as needed.

The matter of materials and equipment need not necessarily worry the school. If the school is equipped to teach algebra, geometry, and physics it will be able to teach pre-flight aeronautics. The high school courses do not stress the construction of planes and gliders; and if models are built the cost of such material is very small. There are several high school texts in preparation and will be available to students who enroll in the September courses.

Of greater concern in the teaching of high school aviation is the problem of teacher preparation. The newness of the subject finds the teachers lacking specific preparation. Improvisations must be relied upon, and therefore, many teachers of mathematics and of natural science will be called upon to act as instructors. These teachers, in order to do a fair job, must possess at least the theoretical rudiments of basic factual material. This will include aerodynamics, meteorology, navigation, radio communication, internal combustion engines, and safety. Many colleges are offering both the content courses and the teacher training courses this summer. Practical training including flying experience would also help the teacher in his work of conveying the ideas involved in pilot training. The ambitious teacher may be able to help himself by individual study of the many books now available. The bulletins prepared for the civil pilot training program contain basic material. These are available at the Government Printing Office at moderate cost. The Civil Aeronautics Administration and the U. S. Office of Education are ready to help any one interested in introducing pre-flight aeronautics in the high school.—*Frank J. Drobka, Ph.D., Department of Education, Catholic University of America.*

ANNOUNCING THE NEW 1942 SERIES OF PAMPHLETS ON CATHOLIC EDUCATION NOW AVAILABLE AT N. C. W. C. HEADQUARTERS

The Department of Education of The National Catholic Welfare Conference, Washington, D. C., is pleased to announce the publication of the 1942 series of pamphlets, "Catholic Colleges and Schools in the United States."

This series contains the statistical data secured in the 1940 survey of Catholic Colleges and Schools including Major and Preparatory Seminaries; Universities, Colleges, and Normal Schools; High Schools and Academies, Elementary Schools and National Summary; together with a Directory of information on various types of Catholic schools.

Price: Statistical pamphlets, \$0.25 each; Directory pamphlet, \$1.75.

The complete series of pamphlets is available in a bound volume intended for use in the offices of school officials and libraries. Price: Cloth bound, stamped in gold, \$2.50.

MONTH *by* MONTH

CATHOLIC ACTION

MONTHLY PUBLICATION OF THE

NATIONAL CATHOLIC WELFARE CONFERENCE

"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation."

—From the 1919 Pastoral Letter of the
Archbishops and Bishops of the U. S.

N. C. W. C. Administrative Board

MOST REV. EDWARD MOONEY, Archbishop of Detroit, chairman of the Administrative Board and episcopal chairman of the Executive Department; MOST REV. SAMUEL A. STRITCH, Archbishop of Chicago, vice chairman of the Administrative Board and treasurer; MOST REV. FRANCIS J. SPELLMAN, Archbishop of New York, secretary of the Administrative Board; MOST REV. JOHN T. McNICHOLAS, O.P., Archbishop of Cincinnati, episcopal chairman of the Department of Education; MOST REV. JOHN GREGORY MURRAY, Archbishop of St. Paul, episcopal chairman, Department of Catholic Action Study; MOST REV. JOHN F. NOLL, Bishop of Fort Wayne, episcopal chairman of the Department of Lay Organizations; MOST REV. HUGH C. BOYLE, Bishop of Pittsburgh, episcopal chairman of the Legal Department; MOST REV. EDWIN V. O'HARA, Bishop of Kansas City and episcopal chairman of the Social Action Department; MOST REV. JOHN MARK GANNON, Bishop of Erie, episcopal chairman of the Press Department; and the MOST REV. JOHN A. DUFFY, Bishop of Buffalo, episcopal chairman of the Department of Youth.

RIGHT REV. MSGR. MICHAEL J. READY

General Secretary

REV. HOWARD J. CARROLL, S.T.D.,

Assistant General Secretary

CHARLES A. McMAHON

Editor

Opinions expressed in articles published in this magazine are to be regarded as those of the respective contributors. They do not necessarily carry with them the formal approval of the Administrative Board, National Catholic Welfare Conference.

Bishop Corrigan, Rector of Catholic University, Dies Suddenly

IT IS with deepest regret that CATHOLIC ACTION records the sudden death, on June 9, of the Most Rev. Joseph M. Corrigan, Bishop of Bilta and rector of the Catholic University of America.

His loss is indeed great, not only to the University, but to the Church, to the nation, to the clergy, religious and laity. Very Rev. Ignatius Smith, O.P., who preached at the Solemn Pontifical Mass, in the National Shrine of the Immaculate Conception on the campus of the Catholic University, celebrated for Bishop Corrigan, described the late rector as an ecclesiastic of many interests; a churchman of great attainments; a clergyman of great intellectuality and a nobleman of God.

The Mass was celebrated by the Most Rev. Michael J. Curley, Archbishop of Baltimore and Washington, and the final absolution was imparted by His Eminence Dennis Cardinal Dougherty, Cardinal-Archbishop of Philadelphia, under whom Bishop Corrigan had labored as a priest.

After the Mass at the University the body was taken to the Cathedral of Saints Peter and Paul in Philadelphia where a Pontifical High Mass of Requiem was offered. In each case the church was thronged to capacity with mem-

bers of the Hierarchy, clergy, religious and laity. Interment was in the grounds of Malvern Retreat House which the Bishop himself had founded.

Bishop Corrigan was serving his second term as the rector of the Catholic University at the time of his death. He had the distinction of being the first rector of the University to be raised to the Episcopacy during his first term of office. He became rector on March 27, 1936; was appointed a Bishop on February 6, 1940; and reappointed for his second term in August, 1941.

Bishop Corrigan was born in the Cathedral parish in Philadelphia, May 18, 1879, attended the parochial school there and later entered LaSalle College in Philadelphia, St. Charles' Borromeo Seminary in Philadelphia, and was selected to make his philosophical and theological studies at the North American College in Rome, where he received the degree of Doctor of Divinity. He was ordained to the priesthood in the Church of St. John Lateran in Rome, by His Eminence Pietro Cardinal Respighi, on June 6, 1903.

Back in Philadelphia, Father Corrigan was assigned to the Church of Our Lady of the Rosary, and subsequently served as assistant rector in St. Agatha's and St. Columba's parishes in Philadelphia. For several years he was in charge of the Madonna House and settlement work among Italian residents of the city. He was then named diocesan director of Catholic Charities and was given charge of the Catholic Children's Bureau. On October 15, 1918, he was appointed professor in St. Charles' Seminary. Seven years later, October 29, 1925, he was named rector of the seminary.

In addition to filling the office of rector, he served as professor of Pastoral Theology, a judge of the Matrimonial Court, moderator of Priests' Conferences, and a member of the Vigilance Committee. He was the first retreat master of the Philadelphia Laymen's Week-end Retreat League, familiarly known as the Men of Malvern, whose success has been attributed in no small measure to his counsel and guidance. He was actively identified with the Alumni Association of the North American College in Rome and served for a time as its treasurer. He was nationally-known for his eloquence as an orator and lecturer.

Bishop Corrigan observed the silver jubilee of his ordination to the priesthood at the Malvern Retreat House on June 6, 1928. In June, 1930, he was named a Domestic Prelate with the title of Right Reverend Monsignor. That same year Duquesne University honored him with the degree of Doctor of Literature.

In April, 1937, Pope Pius XI made Monsignor Corrigan a Prothonotary Apostolic.

Contraception, Assault on National Well-Being, Condemned by Catholic Physicians

"PLANNED parenthood through positive contraception" was denounced as an "assault on the sanctity of human life" and a threat to national well-being, in a resolution adopted by the National Federation of Catholic Physicians' Guilds, meeting in Atlantic City, N. J., June 19.

At its meeting on the occasion of the meeting of the American Medical Association, the Federation called attention to "the fact that one of the most important of all fronts in the present crisis is the family front and that sound morality as well as sound patriotism demands the protection of the family and family fertility and the human life stream as fundamental to national well-being."

The Federation expressed "its abhorrence of the assaults on the sanctity of human life which arise from the advocacy of abortion, sterilization and planned parenthood through positive contraception," and condemned "emphatically the present effort to popularize euthanasia."

with the

N. C. W. C.

Statements of Popes on Peace Being Compiled by Bishops' Committee

THE Bishops' committee on the Pope's Peace Points is compiling for publication a collection of Papal statements on peace made since 1878, according to word from the Most Rev. Samuel A. Stritch, Archbishop of Chicago and chairman of the committee.

The Bishops' committee, named last November by the administrative board of the National Catholic Welfare Conference, has the Most Rev. James H. Ryan, Bishop of Omaha, and the Most Rev. Aloisius J. Muench, Bishop of Fargo, as its other members. It is the committee's purpose to study peace in the light of Papal pronouncements, and to promote the widespread appreciation of the Papal peace program.

In addition to compiling the Papal statements on peace made during the last 64 years, the Bishops' committee is studying the publication of peace problems in the light of Papal pronouncements, and a program of education on the fundamental Christian social concepts which must inspire a just peace.

The Bishops' committee hopes to give the results of its study to the public at the opportune time.

Recent Contributions to War Relief By Bishops' Committee Noted

THREE new allocations of funds have been made by the Bishops' committee from the money that has become available through the "War Emergency and Relief Collection" authorized by the American Hierarchy:

Fifty thousand dollars for the aid of Americans held war prisoners by the Japanese;

A sum of \$25,000 allocated for charitable work connected with the war emergency in the Hawaiian Islands;

Ten thousand dollars allocated for the relief of the suffering people of Malta.

Coupled with \$100,000 made available for the relief of Polish refugees in Russia; \$10,000 allocated for the aid of Lithuanian war victims and \$20,000 to Slovenian aid, these latest disbursements bring up to some \$220,000 the money which in recent weeks the Bishops' committee has made available for relief in various quarters of the world. Last year the committee allocated more than \$1,000,000 for this purpose.

Inter-American Social Studies Seminar To Be Sponsored by N. C. W. C. This Summer

AN Inter-American Seminar on Social Studies will be held in the United States under the auspices of the National Catholic Welfare Conference, three weeks during the latter part of August and the first half of September, it has been announced by the Most Rev. Edward Mooney, Archbishop of Detroit and chairman of the administrative board of the National Catholic Welfare Conference.

The seminar, which will be attended by some 15 leaders of social thought and action from various countries of Latin-America, together with a similar number of leaders from the United States and several from Canada who have been prominent in social education and organization, will meet for a week in Washington and will be continued in several other cities of the United States.

The program, which will be under the direction of the Social Action Department of the National Catholic Welfare Conference, will be conducted principally by means of general discussion, but the sessions will be addressed by outstanding authorities in government and in social

and economic fields as special problems arise.

The general theme of the seminar discussions will be: "The Americas and the Crisis of Civilization." A discussion of the crisis which confronts civilization and of the importance of the Americas, particularly of Catholics in the Americas, in helping to resolve the crisis will be followed by a consideration of the Catholic social program and Catholic social action in the Americas in relation to the chief social-economic problems of the Americas. Distinguished authorities will speak on the technical problems in industry, agriculture, handicrafts and social legislation and on inter-American economic and governmental relations. Special consideration will be given to the relations of the American countries with Europe in the post-war world and the tasks of the whole period of post-war reconstruction. Other items on the agenda include a discussion of the effect of public opinion in the Americas on the task of resolving the present gigantic crisis, and a consideration of future plans for inter-American collaboration in social action.

President Names Former N. C. W. C. Official to Railway Labor Panel

APPOINTMENT by President Roosevelt of Dr. John A. Lapp, of Chicago, as one of nine members of the new National Railway Labor Panel, was recently announced by the White House. Dr. Lapp was co-director of the Department of Social Action, National Catholic Welfare Conference, in the early years of the Conference.

The new panel, headed by William M. Leiserson, who becomes a member of the National Labor Relations Board, was created by executive order last month to investigate, before a strike vote is taken, any railway labor disputes which might hamper the prosecution of the war.

"Time" Again Offends by False Report of Catholic Statement

"A MOST unwarranted interpolation and inference on the part of *Time*," weekly secular news magazine, in an article on a joint statement by officials of the National Catholic Welfare Conference and the National Conference of Catholic Charities concerning the employment of mothers in war industries, is criticized by John S. Gilchrist, secretary of the N. C. W. C. Bureau of Information, in a letter to the magazine.

An article in the June 15 issue of *Time* entitled "Catholics v. W. A. A. C.s" stated: "Nearest approach to an official Catholic stand came from the National Catholic Welfare Conference. It voiced one ever-present Catholic fear; that the state will use the war as an excuse for assuming control of children. 'Only as a last resort,' said the N. C. W. C., 'should married women with children be employed (in the armed forces)'"

Mr. Gilchrist writes that the "part of the paragraph in parentheses is not factual reporting," but an attempt of the magazine to "torture truth merely to fit" its own purpose.

"Nowhere in the report was there any mention of the W. A. A. C.s or of women in the armed forces," Mr. Gilchrist asserts. "The report, as sent out to the Catholic press of the United States by the N. C. W. C. News Service was headed 'Employment of Mothers in War Industries Only As Last Resort is Urged.' As stated above, the four words 'in the armed forces' did not occur in the statement. It was, however, a most unwarranted interpolation and inference on the part of *Time*."

The Confraternity of Christian Doctrine

The Diocese of LaCrosse — N. C. C. W. Committee Cooperating with the C. of C. D. — Catholic Education and the C. of C. D.—Parish Religious Discussion Clubs—Our Parish Confraternity—Winona Diocese

THE DIOCESE OF LA CROSSE sends to the parish councils of Catholic women and to the chairman of fishers of the Confraternity of Christian Doctrine a bulletin of information on procedure employed in taking a census of children not in Catholic schools. "The census," states the bulletin, "is a most important phase of the preparation for the summer religious vacation schools. It is requisite that this census be made at once so that the children requiring religious instruction might be brought to the vacation school or the school to the children." It is one of the duties of fishers in the Confraternity to seek out or "fish" for souls—little lambs lost in the maze of entanglement of ignorance or indifference—out of tune to the "one thing necessary." Each spring the fisher makes personal calls on the parishioners with a view of renewing interest in the vacation school which is a supplement to the school year religious instruction classes held from September to June. "Where fishers have received the guidance and encouragement of their pastor their work has proved successful. . . . Oftentimes fishers have discovered families, both Catholic and fallen-away, entirely unknown to the pastor and the assistant. Fishers gain entrance where the door may be closed to the priest," continues the bulletin. An indulgence of seven years may be gained on each visit by "fishers who seek people to attend the teaching of Christian Doctrine."

* * * * *

FOR PARISH, DISTRICT, AND DIOCESAN CHAIRMEN of the Committee on Cooperating with the Confraternity of Christian Doctrine, the National Council of Catholic Women, in collaboration with the National Center, Confraternity of Christian Doctrine, has issued a leaflet outlining the function of each chairman—conferences with priest directors, stimulating of work, reporting of activities. How individuals may help—as teacher, as a fisher, as a helper, and as discussion leader—is briefly outlined. Aids to the work are listed. That all work being carried on by the women may be reported, a suggested report form is given. The leaflet was distributed at the recent conventions held in the dioceses of LaCrosse and Camden.

* * * * *

CATHOLIC EDUCATION AND THE CONFRATERNITY OF CHRISTIAN DOCTRINE by the Most Rev. Edwin V. O'Hara, Bishop of Kansas City, is one of the latest publications issued from the Confraternity of Christian Doctrine, Publications Department, Washington. This timely pamphlet dedicated to the Diocesan Directors of the C. of C. D. is a summary of the origins, growth and development of the Confraternity program in Europe and America.

* * * * *

PARISH RELIGIOUS DISCUSSION CLUBS: The Most Rev. Aloisius J. Muench, D.D., Bishop of Fargo, has added to Confraternity literature with his excellent pamphlet *Parish Religious Discussion Clubs*. Bishop Muench's terse account of discussion clubs, their place and organization in the parish gives a new impetus to the parish discussion clubs promoted by the Confraternity of Christian Doctrine. His Excellency speaks from experience when he says: "Religious discussion clubs have become an important means of adult education." In the Diocese of Fargo His Excellency has reported 60 clubs in one rural parish, the majority of them

being family groups. More than 700 clubs have functioned in the Bishop's diocese at one time.

* * * * *

OUR PARISH CONFRATERNITY for April contained an excellent article on the "Use of the Baltimore Catechism in Confraternity Classes" by Rev. Francis J. Connell, C.S.S.R., of the Catholic University. It also has an article on "Classroom Management" by Sister M. Rosalia, M.H., of Baltimore, which is worthy of consideration. With the revised *Religious Vacation School Manuals* and the renewed interest in preparation for these summer classes held throughout the country we anticipate a harvest of success.

* * * * *

THE RELIGIOUS VACATION SCHOOL MANUALS are now published in three sections as are the *School Year Religious Instruction Manuals*. A new feature of the 1942 edition is the development of Activities under which is the Hymn, Liturgy and Project. Here the child lives, breathes and acts his religion; it becomes for him a personal experience. At this part of the lesson the child not only learns that God loves him, but also how he may show his love for God. The Confraternity vacation schools of religion are intensive schools of doctrine, dramatization and practice not applicable to the school year religious instruction classes. The 1942 edition of the *RVS Manuals* are signposts of achievement over a period of ten years growth in the vacation school movement in the United States.

* * * * *

REV. R. J. JANSEN, diocesan director of Winona, sends an interesting account of his parent-educator program. For the past year the Winona Diocese has concentrated on the parent-educator program of the Confraternity of Christian Doctrine, and "with a great deal of success," adds Father Jansen. To make Christ the center of home activities is the aim of parent-education. To assist parish groups to formulate a plan of procedure for parent-teachers, the Confraternity of Christian Doctrine publishes *The Parent-Educator*. Volumes I, II, III are now available; Volume IV will soon be off the press. Each volume contains articles written by parents of children on three age-levels—pre-school, elementary-school and high-school. Discussion aids are dispersed throughout the book. By following such a course of study parents become acquainted with the current issues of modern home-life, and learn how to solve their problems with the mind of the Church. Perhaps at no time in our history have parents been in such great need of guidance and direction. Congratulations to you, Father Jansen!

* * * * *

SCRIPTURAL BACKGROUND OF THE CATECHISM: Bible narratives and parables are spiritual granaries from which the Confraternity *School Year Religious Instruction Manuals* have drawn abundantly. The doctrine of the Catechism comes to life through sacred pictures and stories and children are imbued with a desire to live by the truths presented. These *Manuals* for teachers of Catholic children attending public schools are based on the Revised Baltimore Catechism Series: First Communion, No. 1 and No. 2. They supply for the instructor related Biblical references and suggest for the pupil specific religious practices.

Sidelights on Social Action

Contributed
by the
N. C. W. C. Department of Social Action

INDUSTRY

LABOR-MANAGEMENT COMMITTEES.—"Sick and injured war-production workers lose 6,000,000 work days every month."

So say Messrs. Nelson, McNutt, Patterson, Forrestal, Stettinius, and Land in an appeal to manufacturers for a health-and-safety drive. The statement signed by these six top authorities in the war production machine was not shot into the air but was addressed to the 900 plants which have always shown an inclination toward democratic cooperation by establishing labor-management committees to boost production.

In passing, we might remark that this loss of time amounts to about four or five per cent of the total days worked, while the time lost in strikes since we entered the war totals a small fraction of one per cent. The logic of certain Congressmen would seem to demand laws against sickness in industry. But the intelligent gentlemen named above have less confidence in the efficacy of compulsive legislation. In fact, their exhortation for voluntary cooperation between labor and management to reduce illness and injuries indicates their satisfaction with the same method as already applied to speed production in other ways.

MATCH PAPAL PRINCIPLES.—Their choice of the cooperative method indicates partial acceptance of certain principles laid down by Pius XI. They agree with the Pope, as far as they go, because right reason can lead to no other conclusions than those Pius reached eleven years ago.

For instance, in advising a swing away from state management of "an infinity of affairs and duties," Pius XI stated that "it is an injustice, a grave evil, and a disturbance of right order for a larger and higher organization to arrogate to itself functions which can be performed efficiently by smaller and lower bodies." (Q.A., No. 79). So the War Production Board turned over to factory superintendents and factory workers the job of raising efficiency and output, instead of sending a federal efficiency-expert into each plant.

The Pope also said: "Of its very nature the true aim of all social activity should be to help individual members of the social body, but never to destroy or absorb them." (*idem.*) In most, though not all, large corporations, the individual, if not absorbed, is pretty thoroughly jelled into the mass. This plan gives him a chance to speak up and get recognition as a thinking human being to the extent of suggesting an improvement in some detail of manufacture. In most cases, his own union representative sees to it that the new idea gets a fair hearing.

One more quote from the Holy Father: "Now this is the primary duty of the state and of all good citizens: to abolish conflict between classes with divergent interests and thus to foster and promote harmony between the various ranks of society." (Q.A., No. 81).

This page last month described the efforts of the state—our federal government—to "overcome conflict and promote harmony" through the activities of the *War Labor Board*. These labor-management production committees will also tend to the same desirable result, at least as a by-product of their principal purpose. While their operation will not be all peace and light, yet we can look to them for some reduction in antagonisms. Whatever gains are actually made in terms of more shells, mortars, and plane motors, it will be an immeasurable gain if all parties concerned

get and hold the idea that it is everybody's business, from president to sweeper, to operate the plant successfully. It might even dawn on a few active minds that it is everybody's business to operate the *country* successfully—even in peace time—and that some kind of organized cooperation the country over is essential to successful operation.

HOW ARE THEY DOING?—Of course, that latter idea will require quite a jump from the present state of mind. A glance at a recent report on these labor-management committees, warns us of the leap to be made, while encouraging us with the success story already written. A voluntary survey, a poll of 88 typical companies using the committees, had been made by a New York trade magazine. Only management was consulted, so we don't know how satisfactory the experiment has been to the wage-earners involved.

To the first question, "Has labor attempted to use the committees to encroach on management functions?" Eighty-seven per cent answered, "No."

That, undoubtedly, means something; perhaps it means "Labor has not tried to push management into the street." But the very suggestion that the men at the bottom can introduce better ways of doing things than the men at the top had thought of is an assault on the traditional notion of "management functions." What it amounts to, without wasting time in quarrels over words, is that the meaning of "management functions" has been somewhat reduced, like Uncle Oscar's hair, but neither management nor Uncle Oscar like to admit the diminution. The mentality of both is puzzling, but as long as the progression toward democracy moves apace with Uncle's progression toward baldness, it will cost us very little to be polite.

To another question: "Has labor used these meetings in a sincere effort to increase production?" Seventy-four per cent of the employers answered, "Yes."

Over half of the 88 questioned agreed that worthwhile suggestions and better production had resulted.

About half also stated that the plan had improved labor-management relations; 33 replied that relations were already very good without the plan.

HERESY REBUKED.—But the long leap yet to be made is indicated by the following question and its answers: "Has any attempt been made by labor to suggest to employees that this plan is actually an adaptation of the Murray management-labor plan?" Perish the thought of such foul deception! Thank Heaven, 89 per cent answered, "No." Let freedom ring! No citizen need tremble in his bed.

The so-called Murray plan, mentioned in the questionnaire with something like horror, merely goes a lot farther to apply the same reasonable principles as underlie the Nelson plan. Possibly some version of the "industry-council" idea (on which Murray claims no copyright) is the only alternative to the same central control of business after the war as we have accepted for the duration. Yet the plan can't get to first base within the near future:

- a) It is identified with a leader of labor: therefore, its worth is dubious and its purpose suspect.
- b) It involves labor participation in management, which is anathema (although we already have some, wherever there is collective bargaining).
- c) It presumes to go beyond wage-disputes and to attack some of the basic problems of durable pros-

perity—e.g., planning and allocating production.

- d) It proposes to modify competition within and between industries in favor of industry-wide and nation-wide coordination.

Nelson could get no hearing for his little plan until he cast off any links with these four handicaps. Yet it is written (in *Quadragesimo Anno*): "True and genuine social

order demands various members of society, joined together by a common bond. Such a bond of union is provided on the one hand by the *common effort of employers and employees of one and the same group joining forces* to produce goods or give service; on the other hand, by the common good which *all groups should unite to promote*, each in its own sphere, with friendly harmony." (Q.A., No. 84).

PEACE

THE POST-WAR WORLD MUST BE A BETTER WORLD.—Everyone knows that the world after the war can never be the same kind of world that existed before. Those who have given any thought to the question know that the post-war period will bring opportunities to make a better world, as well as dangers of the same kind of evils, and worse, which brought on the present cataclysm. In a current issue of *The Yardstick*, a Catholic press column applying Catholic social teaching to present economic and international problems, the Rev. R. A. McGowan, assistant director of the N.C.W.C. Social Action Department and acting executive secretary of the Catholic Association for International Peace, has outlined a number of points that seem essential in thinking about a post-war world and our share in developing it.

WHY NOT TALK IT OVER?—These points should furnish material for study club discussion, suggestions for lecture and radio series. Material on one or other of the points for study and discussion purposes will be supplied on request by the Catholic Association for International Peace.

ESSENTIAL POINTS.—Here are the points:

1. We must create a new era.
2. It must not be totalitarianism.
3. The guiding lines of the new era must be furnished by the religious truth of man's dignity and man's brotherhood.
4. Man's brotherhood must now be not only local, group, national and regional but world-wide; for the discoveries and inventions of the past four centuries and a half have brought all mankind together.
5. Since God made the earth for all mankind, man's brotherhood obliges all mankind to end poverty everywhere and to use our science and skill in the development of the resources of the earth for the welfare of all.

6. Man's brotherhood demands that all mankind assure the needs and rights of all peoples and groups everywhere. The old imperialism and the old subjection of minorities must end.

7. Man's brotherhood demands that mankind end war everywhere.

8. The United States, as the strong, rich and geographically central country of the earth must exercise, not exclusive, but high leadership in this work of mankind.

9. Since religion alone teaches the double fact of personal dignity and human brotherhood and alone moves people to act on this double fact, there must be a great revival of religion and of Christianity—of the Church.

10. The physical devastation which this war is causing will require, when the war ends, a world relief program, a world public works program, and a world policing program. The United States must shoulder its large share of this burden.

11. To guide world economic life for permanent world well-being, a world organization of employers, laborers, farmers, professions and consumers, along with governments, is imperative.

12. To assure the needs and rights of peoples and prevent war, a world organization of governments is imperative.

13. World organization does not mean that there should not be national and regional organization, economic or governmental, but only that these should be fitted into world organization and world welfare. Indeed, European and Asiatic regional organizations appear necessary.

14. The change from an old and evil era into a new and good era will run not only the gauntlet of totalitarianism but all the traditional evils of the era now dying and all the effects of the tragedies of the war. Patient heroism, greater even than that of any war combatant, will be needed of millions when the war ends.

CITIZENSHIP

A MILESTONE IN CITIZENSHIP EDUCATION.—One of the most important undertakings in the history of Catholic education is well on its way to completion at the Catholic University of America.

Inaugurated by the Catholic Bishops of the United States and carried out by the Commission on American Citizenship of the University, the plan is now ready for establishment in the Catholic elementary schools of the nation.

Intended as a corrective for existing evils of individual carelessness and as a bulwark against the impregnation of godless philosophies, the program is regarded as a notable achievement in the association of religious teaching with secular education.

By means of a curriculum and of school readers the system sets out to instruct the children of the Catholic schools in the principles and practice of Christian social living. By its use students are to be taught not only the elements of Catholic doctrine but the application of Catholic principles to their daily lives. By utilization of the system it is expected that millions of Catholic students will eventually be made deeply and actively conscious of the responsibilities as well as of the rights of their American citizenship.

Initiated by the late Most Rev. Joseph Corrigan, rector of the University, the program has been worked out under the immediate supervision of the Rt. Rev. Msgr. Francis J. Haas, dean of the University's School of Social Science, and of the Rev. Dr. George Johnson, director of the Depart-

ment of Education of the National Catholic Welfare Conference.

The task of curriculum building has been done by Sister M. Joan, O.P., and her associates. The readers for the primary grades, which have just been published, have been written by Sister M. Marguerite, S.N.D. The readers for the intermediate grades, now on the press, are the work of Sister M. Thomas Aquinas, O.P., and of Miss Mary Synon, editorial consultant of the Commission. The readers for seventh and eighth grades are still in preparation.

The scope of the readers is indicated by the following:

Pre-primer, "This is Our Home"; primer, "This is Our Family"; first reader, "These Are Our Friends"; second reader, "These Are Our Neighbors"; third reader, "This is Our Town"; fourth reader, "This is Our Land"; fifth reader, "These Are Our People"; sixth reader, "This is Our Heritage."

The readers, which comprise the faith and freedom series, have for their purpose not only the teaching of reading skills and the appreciation of literary values, but also the development of attitudes of morality, justice and charity in individual as well as in general social relationships. These attitudes, according to the makers of the program, must be the basis of all good citizenship. The building of them by means of this education system is designed to be a definite contribution to national betterment and national defense.



Reviews of Current Thought On Catholic Action

A Contribution
of the
N. C. W. C. Youth Department

By the Catholic Action Library, Holy Cross College, Washington, D. C.

INTRODUCTION

THIS series is a collection of reviews of leading articles on Catholic Action published in Catholic periodicals during the past year. The reviews are meant to be an ordered, comprehensive, and yet, brief restatement of current American thought on Catholic Action. Those interested in what is being written on Catholic Action today can find here a fairly adequate cross section of opinion.

At the same time, these reviews point out, at least implicitly, the chief problems and difficulties which Catholic Action is facing and the measures which are being taken to meet them. These problems fall into three categories which will be considered successively in this series.

The theory of Catholic Action constitutes the first problem. What precisely is Catholic Action? Why is it necessary? How is it supposed to work? The material reviewed seems to indicate that theological study is providing a good answer to these questions.

The problem of correlating the elements of sanctity and action gives rise to two more major difficulties. Action can never be truly Catholic Action unless it is founded on, and springs from a sound spiritual life. But how shall this spiritual life be built up? To what extent must it be emphasized? Call this the problem of the spirituality of Catholic Action.

Lastly, there is the problem of action: how to get Catholic Action out of the lofty heights of theory and down on to the solid and fruitful ground of the practical. This difficulty is noticeable in the inability of most writers to point out, with specific examples, exactly how Catholic Action has been and should be put into practice. The inference seems to be that Catholic Action in this country is still in the experimental stages and has not yet found sufficient outlet for itself.

It must be remembered, however, that the writers of these articles often neglect to make use of the very concrete work that is being done by specialized Catholic Action groups throughout the country. The impression they give, therefore, cannot be taken as the whole picture. To aid in diffusing knowledge of what is actually being done, we will append to the last of this series a list of actual Catholic Action movements and their publications.

The problems are many, but not insuperable. All are gradually being solved. But to expedite their solution, it is essential that all Catholic Actionists should have some idea of the progress others are making toward the same end. If these reviews manage to give any such information, they will have served their purpose.

I

Nature, Necessity, Technique of Catholic Action

The most immediate task facing Catholic Action is that of making itself known. Catholics still do not understand what it is, why it is necessary, how it should function. Hence the importance of articles which present the theory of Catholic Action: its definition, necessity, theological foundations and technique. Reviews of four such articles are presented here.

Organized Holiness

The apostolate! That, says our Apostolic Delegate in his article, is the one bond of union, the one source of inspiration for all Catholic Youth Organizations, no matter how varied may be their programs. All our youth groups should exist primarily for the spread of the incomparable riches of the Faith. By taking part in such organizations the laity participate in the Apostolate of the Hierarchy. Not that the laity are given, in any sense, the power of orders or of jurisdiction. But they become "human instruments" in the hands of the teaching body of the Church.

No human instrument, however, will accomplish anything for Christ, unless his work possesses the supernatural quality for Divine Grace. This is needed precisely because the work of the Apostolate is one of sanctification of neighbor. Upon the apostle's ability to conform himself to Christ depends his success in bringing all society to the Master. No one can give what he does not possess. If anyone wishes

to spread Christ's life to others, he must first possess it himself.

Next in importance to holiness in the Catholic Youth Apostolate is good order, good organization. The first thing required by this order is the approbation of the Ordinary of the diocese. No work can possess the true Apostolic spirit without it, no matter how good may be the will of its proponents.

Essential, too, is the coordination of all different youth groups and the preventing of any harmful rivalries of enmities between them. All units should form a complete whole. Parochial groups should be closely connected with the diocesan center. The more numerous they are, the greater will be the need of coordination. This does not mean that individual groups will be depersonalized by our plan of highly centralized organization; for, each unit must be permitted to pursue its proper lines in accordance with its own nature and constitution.

Organization in this country has taken place on a national basis, along the official lines recommended by the Holy Father himself. It has been rendered authoritative and receives its sanction from the fact that the Bishops have the ultimate control. The numerous groups of Catholic Youth have been united in a "National Catholic Youth Council, in order better to promote Catholic ideals and better to safeguard the young from many pitfalls they encounter." This Youth Council is part of the recently organized Youth Department of the N. C. W. C.

The machines have been set in motion; the blue prints have been drawn up. It is now up to us to make use of them and carry out the mission of rearing a supernatural and spiritual edifice among the youth of America. The success of the work will depend in no small measure on the good example set for the young by their leaders.—("Youth in Union with Jesus Christ," by The Most Reverend Amleto Cicognani, *The Catholic Mind*, Oct. 8, 1941.)

The Lay Apostolate

In this article, Luigi Sturzo attempts to sketch in broad outline the history of the lay apostolate from apostolic times down to our own day. His historical sources for the lay apostolate in the early Church are the accounts of lay activity in the Acts of the Apostles and in St. Paul's Epistles. His interpretation of these sources brings some startling conclusions: "God Himself has directly fostered lay cooperation. He sends Ananias to Saul (Paul) in Damascus to restore his eyesight; and the centurion Cornelius to Peter to start the evangelization of the Gentiles."

Sturzo places most of the emphasis upon that type of lay activity which is carried on by Confraternities, Third Orders, and other charitable and social organizations. The term "Catholic Action" is conspicuously absent. Nevertheless, what he has to say about the lay apostolate applies equally well to Catholic Action.

First of all, he points out two aspects of the lay apostolate: "a permanent one that springs from the Christian spirit and from one's duty to participate according to his own state and energies, in the edification of the Kingdom of God; a changing aspect, i.e., one determined according to the times, the countries, the needs."

The needs of our times led Pope Pius XI to call out again for the cooperation of all the faithful in furthering the work of the Church. In a special allocution, that of April, 1929, Pius XI affirmed that such lay activity "reaches the intimate life of the Church itself," and, "because of its origin goes back to the first era of the Apostles."

Sturzo's concept of the modern lay apostolate is valid enough, but too general to give much vital information to Catholic Actionists: "to penetrate into our world, particularly that of the workers, with the press, with social and economic works, with charitable initiatives, bringing the Evangelical Word there—the Word that illuminates, heals, comforts, and transforms—such is the work to be performed by the modern type of lay apostolate." ("The Laborers Are Few," by Luigi Sturzo, *The Preservation of the Faith*, Oct. 1941.)

The Priesthood of the Laity

"Catholic Action finds its proximate foundation in the priesthood of the faithful which is a participation in that of Jesus." Father Ferland substantiates this thesis by treating the character of Confirmation from a theological point of view and in relation to Catholic Action.

He first asks (*Part I*), "Is there a priesthood of the laity?" and answers in the affirmative. His proof is based on Holy Scripture (*I Peter II*, 5-9) "You are . . . a kingly priesthood." He also cites the Apocalypse (*I*, 6; *XX*, 6) and some of the Fathers of the Church, particularly those passages in which St. Augustine, Origen, and St. Thomas comment upon the scriptural texts cited.

Father Ferland then asks (*Part II*), "What is the priesthood of the laity? How do we account for it?" He answers both of these questions by explaining how the Sacrament of Confirmation consecrates Christians to a likeness

of Christ, the Unique Priest, both as He is in Himself, and as He acts in His priestly activity. The laity, then, by reason of the character of Confirmation, are not only indelibly stamped with the likeness of Christ the Priest, but are empowered to perform those "priestly" apostolic actions which are consonant with their state, such as socially professing the teachings and example of Christ.

This activity, remarks the writer of the article, is identical in scope with Catholic Action, which is a religious and social work aimed at spreading the reign of Christ. Papal texts bear out this concept of Catholic Action. After citing some, the author then concludes that Catholic Action has its proximate theological foundation in the priesthood of the laity, conferred by the Sacrament of Confirmation, and explained by the nature of the indelible character of Confirmation.

This doctrine regarding the character of Confirmation forms the substance of Father Ferland's article. He quotes a number of texts from the Angelic Doctor in support of his thesis. (*Summa Theologica*, *III*, q. 72) The author also refers to the Councils of Trent and Florence. By way of conclusion (*Part III*) he says that Catholic Action is the public manifestation of the lay priesthood—the lay priesthood in operation.

It is well to keep in mind that the author of this excellent theological article is proposing the sacramental character of Confirmation as the proximate foundation of Catholic Action. This proximate theological foundation will be more intelligible when seen in relation to Catholic Action's ultimate foundation: the deep social reality of the Christian life as lived in the Mystical Body. The author or editor (the original is in French) might have stressed for the benefit of lay readers, the distinction between this so-called "lay priesthood" and the priesthood in the strict sense, which derives from the Sacrament of Holy Orders. ("Priesthood of the Laity, the Foundation of Catholic Action," by Auguste Ferland, S.S., *Orate Fratres*, Nov. 30, 1941.)

Cell Technique

The reader of this article will at first be disappointed to find very little about cell technique. By noting, however, that this is the first of a series of articles by Father Boyd, and that the sub-title is "Three Postulates," he will understand that this first installment is only an introduction to cell technique.

The author presupposes a knowledge of the nature, necessity, organization and sphere of operations of Catholic Action. He merely wants to show how cell technique is a means well adapted to achieve the broad purpose of Catholic Action. However since the worth of an instrument will be best understood and appreciated in the light of the work it is destined to do, Father Boyd prefaces his series by three Papal postulates of Catholic Action. Explaining them is the burden of this article.

First, in *Catholic Action laymen are to act*. This calls for a reversal of the attitude that the laity are to be merely seen and not heard in the Church. The Holy Fathers of our day have stressed that the laity are not to be just passive but are to organize under the direction of the Bishops and Pastors, to give Christ to the world. Fully organized paganism must be met and conquered by fully organized Catholicism. The laity must have their part in this crusade.

Secondly, *the field of the layman's apostolate is the field of his own life*. The laity will be able to work most effectively in their own sphere of daily activity, with the Catholics they work with: students, farmers, office or professional or factory workers. This is what Pius XI called the specialized apostolate of like by like, an application of his idea for a native clergy. Laymen will work best where they know the problems, the difficulties, the remedies. And often enough, they will be received amiably in the same field of activity where a priest would be shunned.

Thirdly, *Catholic Action must train leaders*. Though the

(Turn to page 31)

The National Council Of Catholic Men

Four Jobs to Help the Boys in Service
San Antonio Council Forms Executive Board
Los Angeles Pastor on Catholic Hour

All reports show an impressive total volume of volunteer effort to help the men in uniform, whether it be as part of the NCCS-USO program where NCCS Clubs are operating or independently where NCCS does not reach. The record shows, it is true, that the far greater part is performed by women, but there is nevertheless a great deal of useful work being done by Catholic men.

As to the reasons why the men are doing less than women, it is to be noted that an increasingly large percent of the men are themselves in the ranks of the service men or in the production lines long hours each day; secondly, that NCCS work appeals strongly to the Catholic woman's generous and sympathetic spirit; and also that there is a tendency attested to by good authorities that where both men and women are engaged in Catholic work in the same district, the men will gradually retire from the field. Wherever possible, therefore, it is well to arrange for the women and men to have independent assignments. Some activities that men have been handling effectively in assisting the NCCS or USO Club manager are (1) organizing and conducting discussion clubs, (2) assisting in the sports program, (3) handling the sightseeing activities, and (4) arranging for Communion Breakfasts.

It is recommended that the volunteer discussion club leader also interest a number of qualified girls to take part in the discussions in order to make them more attractive to the soldiers. His remaining jobs are to round up the boys who are interested and to select and purchase the pamphlets used as texts. The last named is a phase in which N. C. C. M. headquarters is able to assist. We not only publish a great amount of suitable literature and are familiar with most of the other pamphlets available, but

have an idea of what will especially appeal to the service men.

Of the sightseeing activities little elaboration is necessary but there are some important aids to be given by volunteer workers in the sports program, particularly in securing use of recreational services available in the community. Influential Catholic men can perform a most useful service in securing the use of any recreational facilities available so that the boys can play their favorite sports in their leisure time. After all, such facilities will be worthless unless the war is won and these are the boys who are making the greatest sacrifices to win it. The people of Hawaii have a keener appreciation of that fact than the rest of us. Chaplain William A. Maguire, speaking from Honolulu in the Catholic Hour on May 24, said the service man there had concrete evidence that the people were for him and with him, heart and soul. As an example he stated that aviation and submarine men returning from active duty are welcomed to the de luxe halls of the Royal Hawaiian Hotel for a two weeks sojourn that would have cost the tourist a thousand dollars.

Catholic men also are taking the leadership in arranging for Communion Breakfasts in their own or centrally located parishes. Where there are local Councils of Catholic Men, the men have proved most cooperative in this regard. In one small South Carolina council, for example, the men have the custom of bringing 100 Catholic boys from a nearby camp to their church once a month for Mass and Communion and for a Communion Breakfast thereafter.

A matter that might well be handled by men and women in cooperation is that of seeing that the girls who come to a club dance get home safely. Most frequently this is handled by women volunteers alone. Where the men join in this chaperonage, greater safety is assured for the girls and greater cooperation may be expected from the fathers and mothers whose daughters are attending or could attend the dances. There are few, if any, dances where there are enough dancing partners for the boys, a matter of no small moment to the boys and thus equally important to those who wish to serve them.

Recommendations to a society located at some distance from concentrations of military or naval forces are that they adopt the men under a particular chaplain and provide them with religious articles, pamphlets and other reading materials, cigarettes, etc., to the extent of their ability. The name of a chaplain who would be delighted to serve as liaison agent for his men may be secured from the N. C. C. M. office.

One of the best pieces of news in a long time in the field of N. C. C. M. organization work is the announcement that a full-time executive secretary has been appointed for the Toledo Diocesan Council of Catholic Men. The new post will be filled by Edward J. Eggl, presently a professor of history at DeSales College, who will set up his office about September 1. The appointment follows an unpublicized solicitation of funds by 10 laymen to make possible creation of the office.

We extend heartiest congratulations to those responsible for this action and best wishes to Mr. Eggl for the success of his work. The Toledo Council is one of the longer

Officers and Directors

NATIONAL COUNCIL OF CATHOLIC MEN

(Department of Lay Organizations, National Catholic Welfare Conference)

MOST REV. JOHN F. NOLL, D.D., *Episcopal Chairman.*

MOST REV. EMMET M. WALSH, *Assistant Episcopal Chairman*

National Headquarters: 1312 Mass. Ave., N.W., Washington, D. C.

OFFICERS

BOARD OF DIRECTORS

WILBERT J. O'NEILL, Cleveland, Ohio
President

Walter J. Conaty, Huntington, W. Va.
Paul A. Froeschl, Kansas City, Mo.
William F. Harrington, Manchester, N. H.

HON. JOS. A. MOYNIHAN, Detroit, Mich.
Vice-President

Robert H. Kelley, Houston, Tex.
Louis Kenedy, New York, N. Y.
Grattan Kerans, Washington, D. C.
Philip C. Lauinger, Tulsa, Okla.
Edward F. Leary, Omaha, Nebr.

DANIEL E. MORRISSEY, Chicago, Ill.
Secretary

William H. McCarthy, San Francisco, Calif.
Daniel E. Morrissey, Chicago, Ill.

GRATTAN KERANS, Washington, D. C.
Treasurer

Hon. Jos. A. Moynihan, Detroit, Mich.
Wilbert J. O'Neill, Cleveland, Ohio
Bernard J. Rothwell, Boston, Mass.

EDWARD F. LEARY, Omaha, Nebr.
General Counsel

John X. Wegmann, New Orleans, La.
Paul Williams, Richmond, Va.

EDWARD J. HEFFRON, *Executive Secretary*

HENRY P. LEFEVRE, *Asst. Executive Secretary*

JOHN G. BOWEN, *Field Representative*

established of the N. C. C. M. diocesan groups and the Bishop of Toledo, Most Rev. Karl J. Alter, first director of speakers for the Catholic Hour, is one of the Council's staunchest friends.

An Executive Board of the San Antonio Archdiocesan Council of Catholic Men was formally established and its members officially commissioned by the Most Rev. Robert

Executive Board of San Antonio Catholic Men's Council Formed

E. Lucey, Archbishop of San Antonio, to direct the works of Catholic Action by men of the archdiocese at a meeting in San Antonio on June 14.

"I officially give you your mandate this afternoon," said the Archbishop, "a mandate to go forward with my authority and under the guidance of your pastors and do all those works that are on your program of Catholic Action. I am pleased with the Archdiocesan Council of Catholic men. The reports that were read were very encouraging."

Prior to the Archbishop's address, reports were made on the Council's accomplishments in taking the Archdiocesan census, its campaign for subscriptions for the *Alamo Register* and establishment of the San Antonio unit of the National Organization for Decent Literature.

His Excellency stated that many other works of Catholic Action were waiting for the Council of Men. He referred to establishment of a San Antonio unit of the Catholic Association for International Peace and discussion clubs to follow up the work of the Catholic Conference on Industrial Problems held in San Antonio last April. He spoke of the need for proper social legislation in Texas and of the obligation of the men of the Archdiocese to work for it. He urged participation in retreats and discussion clubs as the two keys to Catholic Action.

The 32 members comprising the Executive Board, were

individually presented to the Archbishop by the Rev. Anthony F. Dozd, archdiocesan moderator of Catholic Action.

In addition to its officers and representatives of diocesan and local groups, the board consists at present of representatives of several activities which are divisions of or are associated with the National Catholic Welfare Conference, including: Social Action; the Confraternity of Christian Doctrine; the National Catholic Community Service; the Radio Bureau; and the National Catholic Youth Council.

Dr. Rafael Lozano, prominent San Antonio physician, was named vice president in charge of developing a program of Catholic Action for the Spanish-speaking Catholics of the archdiocese.

Michael J. Kaine, Jr., attorney of San Antonio and president of the Executive Board, presided at the meeting.

Earlier last month the N. O. D. L. division of the Council was responsible for passage of a city ordinance outlawing indecent books, magazines and other printed matter. Fines up to \$100 are provided by the ordinance.

The N. O. D. L. petition for such an ordinance was circulated under the guidance of the Very Rev. John Daly, C.S.S.R., pastor of St. Gerard's parish. It had the support of leading business men, Catholic and other church groups, parent and teacher associations, civil organizations of men and women and public-minded citizens of all faiths. The hearty support of Mayor Charles K. Quin and the active interest of Police and Fire Commissioner P. L. Anderson paved the way for passage of the ordinance.

At the invitation of Archbishop Lucey, Dr. John G. Bowen, field representative of the National Council of Catholic Men, of which the San Antonio Archdiocesan Council is a unit, has assisted in the establishment of the Council during a large part of the past year.

THE CATHOLIC RADIO BUREAU

Rev. Vincent Lloyd-Russell, pastor of Our Lady Help of Christians Church in Los Angeles, Calif., begins a new series in the Catholic Hour on July 5 on the subject, *The Catholic and Culture*. His first address is entitled, "The Meaning of Culture."

Los Angeles Pastor Is Next Speaker in Catholic Hour

Culture applied to persons is a cultivating or developing of the individual by education, discipline, training, etc. Cultivation

of the mind and will of all persons in the Western World is a matter in which Catholicism plays a major role either directly or indirectly.

In fact, since the Catholic pattern of education, discipline and training is based on the one designed by the Creator, it is the ideal for all His creatures. It is this ideal of a true culture that Father Lloyd-Russell will discuss during July. "The Soul and Culture" is his subject for July 12; "The Matter of Culture" for July 19, and "The Cultural Synthesis" for July 26.

Father Lloyd-Russell is a priest of the Archdiocese of Los Angeles. In addition to his pastoral duties, he also serves as Head of the English Department of Loyola University at Los Angeles as well as on the staff of *The Tidings*, the Archdiocesan paper. He is a well-known lecturer on Literature and Anthropology and holds doctorates in these subjects in addition to Philosophy and Theology. He writes on Catholic cultural subjects and is preparing a book at present on literary interpretation. He was ordained in the North American College, Rome, in 1928.

An innovation in network religious broadcasting is being offered by the National Broadcasting Company in the

new program, "We Believe," begun on June 7 and heard each Sunday at 4:30 p. m., E. W. T., over the Red Net-

New Religious Program Begins on NBC Red Network

work. The program features religious music of all faiths

presented by a concert orchestra and choir under the direction of Dr. Frank Black, the music being interspersed by brief readings of religious truths of the Protestant, Catholic and Jewish faiths presented by a narrator.

Catholic consultants for the program are the N. C. C. M. executive secretary, Edward J. Heffron, and the director of the Paulist choristers, Edward J. Slattery.

"We Believe" relies necessarily on the brief readings to put across its message of inspiration and preaching, the music serving the function chiefly of entertaining the listener and retaining his interest. As such it can never begin to wield the influence among churchgoers that is exercised by the Catholic Hour, Sunday Vespers, etc. On the other hand, it may be expected to reach non-churchgoers who will not listen to an undiluted denominational broadcast. Its technique is similar to that used by the Catholic Action press apostolate of Belgium—that of giving bits of religious truths among larger portions of secular information. It might be called a "mildly religious" program, using the words in a non-derogatory sense, and we would expect it to appeal to many among the vast number of "mildly religious" Americans, undoubtedly inspiring some listeners to return to the practice of their religious duties.

On the basis of the programs already heard, we feel that "We Believe" is definitely in the "public interest," not

as a substitute for, but as a supplement to the regular doctrinal programs.

Peace, a 160-page booklet containing the 17 addresses given this year in the Catholic Hour by Right Rev. Monsignor Fulton J. Sheen, is being distributed at this time at a cost of 35c per copy. The National Council of Catholic Men's initial order was received from the printer on June 1, and 5,000 copies were put in the mail within a few days thereafter.

Also coming off the press within the next few days will be the pamphlets, *Christian Heroism*, containing six addresses by Rev. Robert J. Slavin, O.P., and *Report to the Mothers and Fathers*, containing two addresses by Rev. William A. Maguire, Chaplain, U. S. Navy, and Rev. Christopher E. O'Hara, Chaplain, U. S. Army. These will be priced at about 20 and 15 cents, respectively.

One of the recommendations affecting religious broadcasts made by delegates at the recent Education by Radio Conference in Columbus, Ohio, was that radio stations should provide free time for religious broadcasts. A statement in support of this recommendation was made at that time by our Executive Secretary, Edward J. Heffron, and is published herein as follows:

"The ether—to use a term of convenience—is as free as the air we breathe. It belongs to everybody. As the lawyers say, it's public domain. Consequently, Jones has no more right to use of a certain stratum of it in Oshkosh—say, 950 kilocycles—than Smith has. To let everyone select his own frequency, his own power, his own location—his own program material—without any regulation whatever, would be a splendid acknowledgment, in theory, of everybody's rights; but it would mean that, in practice, nobody would get any enjoyment of those rights.

"So we must, of necessity, have some regulation, some policing of the airwaves.

"Under the American system, the Government favors a given applicant with a given assignment; but it confers no property right upon such favored applicant—it merely gives him a license to the exclusive use of that assignment for a limited period of time, on condition that he serve 'the public interest, convenience, and necessity.' In other words, the licensee acknowledges that the property is really the public's, and that the licensee must exercise his privilege for the benefit of the public. If he fails to do this, in any measure, he is supposed to give way to another applicant who will presumably do better.

"The license is not given to the broadcaster, therefore, to enable him to make money; it is given him to serve the public. That is his chief duty. But since very few could be persuaded to invest their capital, their time, and their talents, unless there was some possibility of profit, the broadcaster is permitted to make money out of his license—but only as an incident to his service of the public.

"A comprehensive service of the interest of the public, I submit, must include service of the religious interests of the public—and of the educational interests of the public, the broad cultural interests of the public, etc. These things are the broadcaster's *sine qua non*—and they involve nothing to sell. Commercial advertising does involve something to sell, and it is not a *sine qua non*—it is tolerated only to enable the broadcaster to fulfill his wider obligation.

"Hence there seems to me no good reason why religious programs should be paid for. The agency that presents the broadcaster with a good religious program is really helping him to fulfill what I maintain is properly an indispensable condition of his license. The agency should not be expected to pay him for helping him.

"But suppose the agency wants to pay? The chief difficulty with that is that until we reach the point where all religious broadcasting is on sustaining time, we shall not reach, nor even approach, the maximum measure of religious broadcasting possible in this country. The finer points of the licensee's obligation are not crystal-clear to all station owners and managers. And if some religious agencies are paying other stations for their time on the air, it is too easy for them to conclude that they are justified in demanding the same. And, of course, that means that half the time the potential religious program doesn't go on the air. That's true in many cases where the owner or manager is in perfect good faith; and of course where he's not in good faith he can use the card-rate or half card-rate arrangement as a suitable device for keeping most religious programs off the air.

"It won't keep all religious programs off the air, for some religious groups will be able to meet his terms. But one thing it does is to advantage the religious group with the fattest pocketbook at the expense of the religious group 'without scrip or staff,' however intellectual or spiritually meritorious. And a worse thing it does is to breed and encourage the kind of so-called religious programs that have been called, in some of the discussions here, 'rackets.' The racketeering religious programs we have been hearing about could not continue without broadcast appeals, direct or indirect, for money. Such appeals cannot very consistently be excluded from commercial time, they can be and they nearly always are, excluded from sustaining time.

"Some people fear that certain representative and meritorious religious groups will not be able to get time on the air unless they pay for it; but if they are representative and meritorious religious groups they should be able to get sustaining time. Only they'll never be able to push their claim for sustaining time—nor will a lot of others which are presently excluded from the air by reason of lean pocketbooks—as long as the religious broadcasters themselves continue to condone the practice of selling time for religious broadcasts."

An inquiry from a Catholic Hour listener in Sanford, N. C., addressed to the National Council of Catholic Men, asking how to organize a Catholic Church, was printed in this section of the March, 1942, issue of CATHOLIC ACTION. The writer stated that "a large group of us have gotten together and wish to express our faith in the

Doctrine you represent." It developed that there were 15 colored persons in this group and that they were led by a public school teacher.

The outcome was that Monsignor Sheen conducted a three-day mission in Sanford during the week of June 15 on invitation of Most Rev. Eugene J. McGuinness, Bishop of Raleigh, a mission which was attended by the group in question which had grown in the meantime to nearly 100 persons. A church under the patronage of Our Lady of Lourdes is to be established for them on the main street of Sanford and it will be served by a resident pastor. A total of \$6,000, representing voluntary gifts from radio listeners and Monsignor Sheen, was presented to Bishop McGuinness to meet the expenses of founding the parish.

In addition to the prospective converts for whom the mission was given, many other persons were in attendance. Among them were 15 priests and a large group of the laity, Catholic and non-Catholic, of both the colored and white races.

On the day that Monsignor Sheen's mission opened, Rev. A. C. Todd, pastor of the Sanford Congregational Christian Church, announced there would be no midweek prayer service at his church that week and asked members of the church to attend instead the mission service conducted by Monsignor Sheen.

While in North Carolina, Monsignor Sheen also offered the first evening Mass to be said at Fort Bragg.

Monsignor Sheen Series Booklet Being Distributed at 35c

Why Free Time For Religious Broadcasts

Msgr. Sheen's Mission In North Carolina Draws Attendance of 100

FROM OUR MAIL BAG

THE following comments* on the Catholic Hour from Protestant and Jewish clergymen bear a threefold testimony: First of all to the generous spirit and broad understanding of the writers themselves; secondly to the institution of radio which has done more than any other to create open mindedness and understanding among America's many diverse groups; and thirdly to the Catholic Hour itself for the breadth of its appeal and for the generally effective use it has made of the great opportunities afforded it, opportunities made possible by the generosity of that vast network of individuals, stations, and facilities that comprise the NBC Red Network (and through the prayers and financial contributions of its many friends).

From a Rabbi in North Carolina:

"I would like to express my pleasure in listening in every Sunday evening to the wonderful sermons of Right Rev. Msgr. Sheen over the radio. It would therefore afford me great pleasure if you would send me copies of the sermons."

From a Baptist Minister in Mississippi:

"Please send me a copy of that splendid Catholic Hour sermon of last Sunday evening. We Protestants enjoy and are greatly helped by these masterly addresses."

From a Presbyterian Minister in South Dakota:

"We look forward each week to your sermons and I tell many others to do so. If each listener would only tell others about it then . . . the ministry of your wise and noble services would be increased and augmented. May God richly bless you."

From a Lutheran Minister in Indiana:

"I appreciate very much hearing your broadcasts on Sunday afternoon, and I am also interested—as a Protestant minister—in the devotional booklet spoken of. Such a practice of one hour prayer and devotion need not be limited to any one denomination."

From a Methodist Pastor in Texas:

"Your program is consistently inspiring; many of my people hear and benefit by it. I would greatly appreciate copies of the address of last Sunday, that I may distribute them among our church leaders."

From the Pastor of an Evangelical Reformed Church in Kansas:

"As a Protestant minister, I sincerely appreciated the speaker's inspired exposition and feel that such a vital message will do much to bring America back to God and Faith in Him Whom the world itself cannot give nor take away."

From a Protestant Minister in Pennsylvania:

"I would say that one thing worth saving after the close of this war is stalwart men like Father Sheen, with his balanced thinking on national affairs, and with his far-seeing vision of our future needs, national and world wide. Just through such great souls are the principles of right, justice and mercy kept aloft and living, and the torches of the better light carried forward."

From a Lutheran Pastor in Minnesota:

"I listened to your very fine address on the Catholic Hour yesterday. It was inspiring and timely. I was also impressed by your wonderful delivery of that address, and I sincerely hope that large numbers heard it."

From a Methodist Minister in Oklahoma:

"I listened with deep appreciation to the address on 'Prayer in Wartime,' and would like very much to have a copy of the address. The address on Prayer was one of the sanest and finest I have heard."

From the Pastor of a Presbyterian Church in Pennsylvania:

"You may number me among those who will set aside the one hour every day as Rev. Fulton J. Sheen has suggested. The sermons which he preaches are a clear call to unity between all branches of Christendom. All of the Churches in Jesus Christ in the world should be stirred by this appeal which he has made. Catholic and Protestant alike must go forward for the cause of our Lord."

From a Protestant Clergyman of Virginia:

"Will you please send me a copy of the wonderful address delivered by Monsignor Sheen of the Catholic University? This was to Jews, Protestants and Catholics, and was one of the ablest and strongest addresses I have ever listened to. I am a Presbyterian clergyman with a wide experience, but never heard anything finer or bigger than this at a time of need. You are to be commended for putting him on the air."

From a Baptist Pastor in Saskatchewan:

"I wish to say that I have found true courage and inspiration in Monsignor Fulton J. Sheen's sermons on 'Peace.' I do believe that these sermons are an outstanding contribution to thought and action for lasting peace. May God favor and bless the work you are doing."

From a Presbyterian Minister in Pennsylvania:

"I listened with great interest and appreciation to the address of Sunday evening. Monsignor Sheen's clear forceful presentation of great truth should be an inspiration to all Americans, and his challenge should be taken up by thousands."

From a Methodist Pastor in West Virginia:

"Yours is one of the best radio programs on the air. America needs this kind of preaching. Keep the program on the air and may God's blessing be upon you."

From a Protestant Clergyman in Pennsylvania:

"I have listened frequently to your broadcasts and have always received a great deal of inspiration from your messages. . . . I am anxious therefore that you know that you have the sincere wish of a Protestant clergyman, that God continue to bless you in this great undertaking, and that the seed thus sown shall bring forth abundant harvest, for the extension of the Master's Kingdom in these critical days in which we live."

From the Pastor of a Methodist Episcopal Church in up-state New York:

"You were certainly a God-inspired voice today. Thank you for your address and the call to the Holy Hour. I am telling my country parishioners about it and ringing the church bell every day at 6 p. m. as a call to prayer. Kindly send me a copy of your address and the booklet of meditations."

* Selected from those received during the first four months of 1942.



The VALUE of a DIOCESAN COUNCIL

AN ADDRESS given by the Most Rev. Thomas K. Gorman, Bishop of Reno, at the 21st National Convention, N. C. C. W., April 18-23, 1942, Hollywood, Fla. **CATHOLIC ACTION** is pleased to be able to publish in full this very worthwhile statement by His Excellency. It is also pleased to note that Bishop Gorman, who celebrated his silver jubilee of ordination on June 23, 1942, has just been made an Assistant at the Pontifical Throne.

WHAT value has a Diocesan Council of Catholic Women? To reply to this question is the pleasant task I have accepted today.

Perhaps the most impressive, certainly the easiest, way to treat this subject would be to indulge in some generalities about the all too evident evils of the day and the power of the splendid ideals and well-planned programs of our council to help correct them. We might then leave this session with a pleasant feeling of satisfaction, and a glow of pride, the warmth of which would only be limited by the persuasiveness of my limited eloquence. To be sure we all profit by a reasonable measure of inspirational oratory, but I have often wondered whether too much of that sort of thing isn't enough, whether at home in diocese, deanery and parish, or abroad in national convention. So for the moment let's leave the warming-up process we need in every convention to the silver tongues and golden voices indicated elsewhere on the program, and see whether we cannot discover some of the simple, homely, specific, everyday reasons why a diocesan council can be tremendously valuable.

I want to begin by making my own profession of faith. I'm like the high school boy in the debate who rebutted the objections of his worthy opponent that he hadn't proved a certain point by declaring: "I don't have to prove it; I admit it." For my part I admit the value of a diocesan council as a sort of axiom, although I must confess that I have had moments when obstacles to success, human and material, made me despair almost of ever seeing its ideals even approximated.

Then, too, cannot we assume that you delegates to this convention are already converted? Surely you would never have been persuaded to leave your lovely homes in places like Nevada and California for the severities and hardships of Florida, were you not convinced of the eminent value of a diocesan council, even if you too have had your moments when you wondered whether you would ever live to see the day your council would function with a degree of perfection worthy of the great cause. Why, to try to persuade you is almost like scolding the people who come to Mass because the other half of the parish went fishing.

Value Evident in Present Status

Yes, you and I and thousands of others, whom we left at home, believe with all our hearts and souls in the value of a diocesan council. Otherwise the National Council of Catholic Women would not have grown the way it has for a quarter of a century, would not have penetrated into the cores of dioceses and thousands of parishes, would not have elicited the enthusiastic acceptance of so many bishops and priests, would not have gathered to the support of the program so many thousands of talented and energetic Catholic women, were its value not evident both in theory and practice. Yes, we know the value of a diocesan council as the official organ of Catholic Action for laywomen under the direction of their bishops. Even we who know the valuable work for Christ being done by the ladies of our councils have become so accustomed to the almost routine working out of the program that we scarcely remember the days when the things we now take for granted were not done at all or done very badly. I do not hesitate to say, and I think most of you will agree with me, were the council suppressed the chaos which would result would embarrass us very sorely.

Yet there is a fly in the ointment of our acceptance of the diocesan council as a valuable thing. Many still there are who refuse to agree with our view. Even at this late date, much missionary work remains to be done to bring the reluctant, unconvinced brethren into the true fold. This is just as true of the dioceses where councils already exist as it is of those where none have been organized. We have, of course, achieved a great measure of success, but our work has only just begun.

Let me try to show you what I mean.

Take a look at the ecclesiastical map of the United States. You will there note the amazing fact that there are still many dioceses which have not yet admitted the National Council of Catholic Women, and this after nearly a quarter of a century of proven success for its program. This can mean only one thing. There are still quite a few responsible people who do not agree with us about the value of a diocesan council. This includes some of the largest centers of Catholic population, dioceses the council needs, if the full strength of Catholic womanhood is to be mobilized.

Difficulties of Council Organization

Next let us examine the record, past and present, of our experiences with the council in some of the dioceses where it has been introduced. Surely I do not state something we don't all know when I say there have been failures, for many different reasons. I need not enumerate them, because you know them as well as I do. The result has often been that the diocesan council functioned so poorly that it never had a chance to prove its value. I need not tell some of you how very difficult it is to reorganize a council that has all but folded up. In such places the sceptics are numerous and doubly hard to convince.

Nor must we overlook our own troubles, even where we have successfully functioning councils. Even the best organized diocesan council is bound to have its desert places, where indifference, lack of understanding or even open opposition are met from people with the best of intentions. I'm sure everyone here could name at least one place where her council should be strong, but isn't because the local people have not yet seen its value.

I mention these three typical general conditions just to emphasize the fact that we who believe a diocesan council is valuable still have a long road to travel before we achieve anything like full effectiveness. Just because to us a council is valuable we will want to see why we have failed to convince others to accept the valuable things the council offers.

Fosters a Way of Life

Now I do not intend to try to prove to you the value of the things on our council program. Indeed a separate address might profitably be made about any one of them, but I don't think the content of our program explains why so many reject the value of a diocesan council. Oh, some may question the wisdom of the practicability of a point here or there, but the program as a whole meets the approval of any good Catholic.

After all, what is our program but an organized attempt to foster a Catholic way of life, to apply truth, goodness and beauty to Christian living. Need I here defend the official application of doctrines of faith, morals and discipline to the problems of life by the Holy Father? Need I here attempt to justify the varied activities in religious,

educational, social and economic fields which our Bishops have organized and fostered through the N. C. W. C.? Need I here defend the works for youth, for the needy, for Christian education, for the dignity and decency of public worship which individual bishops have committed to the zeal of societies of Catholic women federated in a diocesan council? To do so would simply be to attempt a defense of Catholic Action which doesn't need defending.

If the content of our program does not explain the failure of many to recognize the value of a diocesan council, neither does our form of organization. Within the framework of the council is provided a place for every Catholic woman in any diocese, and opportunity to contribute her talents no matter how limited to the common cause. The scheme of organization is the result of long experience. Where effectively used to carry out the program national, diocesan and local, it cannot fail to prove its value.

Why then do we so often fall short of our objectives? Why are results so meagre that many still question the value of a diocesan council? To my mind, we fail only because we too often are not getting our program down to the masses of Catholic women where the actual application must be made. This, I think, is the very heart of any difficulties we have, the explanation of why our council doesn't bear more fruit in widespread unity of action and fuller Christian living. In too many cases our councils tend to become armies with a lot of officers and no active rank and file. Our officers know about the campaign strategy, but the enlisted personnel never report for instruction and training. While we foregather in committees of chairmen and assemble in diocesan and deanery conventions to talk about our program, most of our membership meets in altar societies and the like with the pastor to plan the next card party. I would be the last one to decry such activities or belie the pressing needs of the pastor for funds, but I insist that the true value of a council will never be proved to the bulk of the ladies and their pastors until we take our program into the parish societies and put it to work for the upbuilding of material, social and spiritual values down in the parishes where the people live. A diocesan council set up along accepted lines provides all the simple machinery necessary to do this. We must try to set this machinery in motion. I don't say it is easy, but it can be done. How? Let me see if I cannot explain.

Experience in Reno Diocese

I told you in the beginning that I was convinced of the value of a diocesan council. I have been for years. Our Reno Diocesan Council is only a few months younger than the diocese, which is celebrating its eleventh birthday this year. I need not tell you of my conviction that the *sine qua non* of a valuable council is the active, personal interest of the Bishop. Such an interest will prompt him to set a simple effective program in keeping with the needs and circumstances of his diocese, attend the diocesan conventions, the deanery gatherings and even local society meetings to explain his program. This can be done easily in a small diocese. In a large diocese he will have to depend on others to help with this work, but so long as the ladies and the pastor know he is vitally interested, half the battle is already won.

I do not set my own diocese up as an example, for it is not by any means typical. It is small and has peculiarities all its own. Nor do I claim anything more than a fair amount of success for our program, valuable as it has so far proved for us. Perhaps you will pardon me if I use my own experiences to illustrate what I mean by the necessity of carrying the program down to the parish level.

We began bravely ten years ago, happily ignorant of the difficulties that lay ahead. None of our priests or ladies had had previous council experience. We didn't know much, but then there wasn't anything to unlearn. Fortunately

my trials as editor of a diocesan newspaper had taught me that you cannot get on the bases in a parish without the cooperation of the pastor. If you don't believe me try it and see, even if you are a diocesan president with a letter from the Bishop. To my mind, the pastor is even more important to the council program than the Bishop and most of the value of the council lies in its being helpful to him in his work with his parishioners. If you want council values to reach the masses, you had better strive for his cooperation. The key to our council program in every point, therefore, has been aid to the pastor and his people in the solution of their parochial problems. Ten years have only deepened my convictions on this point and we have only had success where the pastor both understood the value and worked for the application of the program.

We held the diocesan and deanery committee meetings, assembled in conventions, drove endless miles to deanery gatherings just like all the rest of you. When we got together we talked and orated, read reports and delivered discourses. The Bishop explained and explained the four or five simple points of our program. We made progress up to a certain point both in the understanding of the program and its application. But somehow or other there never seemed to be more than a limited number, mostly the officers, who really knew what it was all about. Every time we got a new set of officers in a deanery we had to start the explanations and orations all over again.

Successful Convention Meetings

It wasn't that we didn't have very successful conventions and meetings. Indeed they were remarkable considering the obstacles we had to overcome. The problem of distance alone was sometimes disconcerting. Our gatherings were well attended by large numbers of our ladies and all of our clergy. We have developed fine leadership and uncovered much hitherto hidden talent which has been put to work. All seemed greatly interested in our program. We were even partially successful in the practical application of some of its more obvious features, such as the care of the sanctuary and the religious instruction of our children through the Confraternity of Christian Doctrine. The coordination of effort and unity of purpose brought about solely through the council would alone justify the organization and prove its inestimable value, even if we never developed any further.

The Secret of Success in Work

However, there was something wrong. The parts of the program that did work in most places could have worked much better. Some points never seemed to get beyond the stage of planning and talking. Here was a valuable thing that seemed to be going to waste. Could it be that the nodding heads I noted with satisfaction as the oratory flowed at our conventions and deanery meetings were bowing from drowsiness rather than understanding approval? I decided to investigate by attending a few parish society meetings. Although all the ladies were members of the council by reason of their membership in their parish organization, although many of them were officers in the deanery and diocese, although many of them never missed attendance at a deanery meeting, one would never suspect from the average program of the parish society that it had anything whatever to do with the council. There I think I had put my finger on the weak spot of our whole set-up. The valuable objectives were not being carried down to be explained and carried out in the parish societies, the only active organ through which the council could really function. We were nine-tenths theory and one-tenth practice. There was an abundance of talk, but too little action. In other words, the council was valuable to a limited number but it wasn't reaching the masses.

(Turn to page 31)

N. C. C. W. ARCHDIOCESAN *and* STATE CONVENTIONS STRESS WARTIME ACTIVITIES

THREE conventions were held during the latter part of May, the Denver Archdiocesan Council holding its meeting May 20, the St. Paul Archdiocesan Council, so on the 20th, and the Minnesota State Council, the 28th. The work of the Councils in wartime was the main topic discussed at each meeting.

That the Councils should not forget their regular work was forcibly brought out by Mr. Herbert Fairall, grand knight of the K. of C., who stated to the Denver meeting that the greatest service Catholic women can render is the preservation at home of a religious atmosphere which will be a spiritual tonic to the service men when they return from the battlefield; they will realize that they have not fought in vain for the retention of spiritual values.

Miss Mary K. Keeley, state director of Women's Services in Civilian Defense, speaking at the St. Paul meeting, asked the women to think out what conditions they believed will make for a just peace and then plan to make such a peace possible. In the meantime, "Women's sphere of activity is mainly the home front. Preservation of your own homes is the main objective. Keep up the spirit and buoyancy of the home—the prime responsibility of the women."

Cheerful acceptance of the privation at home in the self-sacrificing spirit of the men in the armed forces was asked by the Most Rev. John G. Murray, Archbishop of St. Paul, honor guest and principal speaker. His Excellency regretted the inclination of some persons to complain about rationing, citing that in the last World War, sugar was taken away almost entirely, only a small amount being allowed for table use. Our complaints today show how far we have drifted from the sturdy character and spirit of generosity that characterized our people twenty-five years ago. Catholic women should go beyond what is demanded by law or government edict, said His Excellency, for that characteristic of Christianity.

Eight Principles of Prime Importance

Archbishop Murray asked the women to be more concerned about principles than immediate results in the war, looking forward to the period after the war, to what kind of people we are going to be, what sort of governments will exist, what will endure. "Certainly the world that has passed from decade to decade in the last few hundred years is not the kind of world we as Catholics want. We may have thought that we here in the United States enjoyed certain immunities and that our world was all right. But in reality we were drifting along in the stream with the rest of the world—toward destruction. Hence it is that we are challenged today to develop self-sacrifice, that self-sacrifice essential to the development of Christian character. We must accept this opportunity for sacrifice as an occasion to make each of us better, better in manhood, in womanhood, and in our nationhood."

His Excellency called upon the women gathered for the Minnesota State Council meeting at New Ulm, "to be an inspiration to the men in this time of trial. This is a time of consecration and sacrifice, not just ordinary prayer and devotion."

In an address on "Catholic Women in War and Defense," Miss Agnes Quinlan, supervisor of Catholic Charities for the Denver Archdiocese, asked Catholic women, professional and volunteer, to be on the alert so that during this wartime legislation opposed to the fundamentals of faith and democracy would not be enacted.

The Denver Archdiocesan Council supported resolutions urging that employment of women in war industries be delayed until all men have been employed, that wives and

mothers be called upon last of all, and that standards protecting working women through law and organization be enforced and protected.

Miss Marie Thompson, western regional supervisor of the Women's Division, National Catholic Community Service, stopped off at Denver, enroute to the West Coast, for the convention and spoke on the work being done for women workers in war industries.

Plans for Wartime Care of Children

The chairman of the committee on legislation, speaking at the Minnesota state meeting, asked that consideration be given to the care of children in the event that women with families are taken into war work. Establishment of recreational and reading centers for children whose mothers are engaged in war work was urged by Mrs. F. J. Boulger of the Minneapolis Parent-Teacher Associations.

Reports on Red Cross work were given at the St. Paul meeting by Mrs. Frederick E. Murphy, who organized parish units in Minneapolis, Mrs. R. C. Reinecke, who organized groups in St. Paul, and Mrs. Pirger Johnson, St. Peter, Minn., who was responsible for rural units.

Continued interest in social service work for the men at the United States Veterans' Hospital at Fort Snelling was urged by Mrs. M. R. Drennen, president, at the Minnesota state meeting.

Mrs. J. Emmet Sullivan, Minneapolis, chairman of the Minnesota State Council committee on war chronicles, asked the cooperation of more than 50,000 members of the state in compiling lists of Catholic boys from Minnesota now enlisted in the armed services. A report of all Catholic boys in service during the last World War was sent to Washington in bound book form.

Mrs. Frederick E. Murphy spoke on the National Catholic School of Social Service, and Mrs. Helen E. Taaffe, Minneapolis, chairman of the scholarship fund, announced that a scholarship of \$300 was given to a student so that she might complete her second year at the National Catholic School of Social Service.

Inter-American Relations Encouraged

Development of interest in inter-American work was encouraged at the Denver meeting. A resolution was adopted calling for the promotion of solidarity between the United States and the Latin-American republics on the most effective basis of unity—the Catholic faith—and the organized development of happier relations between people of South American heritage with their fellow Americans in the United States "by encouraging understanding and appreciation of the Spanish-speaking groups in Colorado and the southwest."

The 16th annual meeting of the Denver Archdiocesan group marked bidding farewell to the Pueblo deanery group, who now form part of the Pueblo Diocese. Bishop Willging, speaking at the Denver meeting, expressed his gratitude to the women of Pueblo who have been identified with the Council in the past and voiced confidence that "the eaglet Council of Catholic Women" in his diocese will continue to function and do big things.

Reports of the 21st national convention were given at all three meetings.

Mrs. Thomas G. Garrison was reelected president of the Denver Archdiocesan Council; Mrs. M. R. Drennen and Mrs. Thomas F. O'Neill continue as presidents of the Minnesota State Council and the St. Paul Archdiocesan Council, respectively.

WITH OUR NATIONALS

MRS. TERESA GANSTER, supreme president, Ladies Auxiliary, Knights of St. John, passed to her eternal reward on June 4, after a lingering illness. A devoted friend of the National Council of Catholic Women, Mrs. Ganster had never missed a national convention, until this spring, when illness prevented her attendance.

She served as a member of the board of directors of the Rochester Diocesan Council of Catholic Women since its organization, first as chairman of organization and later as parliamentarian.

In 1932 she was one of a group of five women of the Rochester Diocese honored with the papal decoration, *Pro Ecclesia et Pontifice*.

A delegation from the board of directors of the Rochester Diocesan Council attended the funeral Mass. Mrs. M. H. Keogh represented the national board of directors at the funeral. Masses were offered by the Rochester Diocesan Council and the National Council of Catholic Women for the repose of Mrs. Ganster's soul.

Officers of the National Council of Catholic Nurses, re-elected at their national biennial convention held in Detroit, are: Miss Mary E. Kelly, Detroit, president; Miss Mary E. Gillen, Monroe, La., first vice president; Miss Gertrude Meyer, Baltimore, second vice president; Mrs. Jane O'Rourke Hewett, Cheyenne, Wyo., secretary; Miss Anne V. Houck, Toledo, treasurer; and the Rev. James P. Logue, Pittsburgh, Pa., spiritual director.

(NOTE: It is much regretted that, due to inadequate facts available, the story of the first biennial convention of the National Council of Catholic Nurses did not give credit to Mrs. Clarence J. Carlin, president of the Cleveland Diocesan Council of Catholic Women, as the banquet speaker. Mrs. Carlin was the speaker on Tuesday night at the closing banquet meeting and Colonel Edmond J. Griffin, of Tampa, Fla., was the speaker at the Monday night session.)

Among the national organizations furnishing scholarships to the Institute on Industry, held at the National Catholic School of Social Service, June 22-28, was the Catholic Daughters of America.

The Catholic Daughters of America have been very generous in allowing the use of their club facilities for service men and defense workers. Courts of the Catholic Daughters of America, in various parts of the country, have assisted, locally, in the program of entertainment of service men.

A map of the United States of America, showing a part of the role played by Catholics in its discovery, exploration, development, and defense, sponsored by the Catholic Daughters of America, was issued recently. These maps would be of invaluable help to groups studying the Catholic contribution to our history, and to history classes in Catholic schools and colleges.

The instruction courses for men in the service, sponsored by the Daughters of Isabella, National Circle, and prepared by Kenrick Seminary, are becoming increasingly popular. At the last report more than 125 Army and Navy chaplains had already availed themselves of this service.

The Women's Catholic Order of Foresters presented a substantial purse to the United Service Organizations and to the National Catholic Community Service for use in their work in military and industrial areas.

The annual convention of the Central Verein and the National Catholic Women's Union will be held in St. Louis on August 22-26. Problems of the organization in time of war and problems of post-war reconstruction will be considered.

"A Quarter Century of Effort and Achievement" records the pre-history, preliminary steps, papal and episcopal encouragement, development, major activities, social program, national headquarters, and state branches of the National Catholic Women's Union.

The "Official Proceedings of the Twenty-Fifth Annual Convention of the National Catholic Women's Union" have been published. Sessions devoted to the home and to maternity guilds would be most helpful to those interested in family and parent education.

Gifts from members and friends have enabled Central Verein and the National Catholic Women's Union to distribute over 100,000 copies of "Guide Right" and 25,000 copies of "The Name of God," the companion leaflet, to men in the armed forces.

Two summer schools of Catholic Action of the Sodality of Our Lady have already been held, one in New Orleans and the other in St. Louis. Four more remain—St. Paul, July 6-11; Boston, August 17-22; New York City, August 24-29; and Chicago, August 31-September 5.

The 15th biennial convention of the International Federation of Catholic Alumnae will be held at the Hotel Robert Treat, Newark, N. J., August 28-30.

The First Catholic Slovak Ladies Union is celebrating its golden jubilee, July 5, in Cleveland. A Pontifical Mass will open the celebration at 11:00 a. m., in the public auditorium; the closing banquet will be held at the Hotel Cleveland.

NOTES OF INTEREST

THE State Department of the United States Government is interested in building up a file of addresses on post-war life. The National Council of Catholic Women will gladly forward copies of such talks, given at meetings of national organizations and diocesan councils of Catholic women; four copies of each talk should be sent to national headquarters, three of which will be forwarded to the designated person in the State Department.

"Pan-Americana, the Catholic Church at Work in the Western Hemisphere" is the title of a section in *The Southern Messenger*, Galveston diocesan paper, carrying all the news from the N. C. W. C. News Service on Catholic events in Central and South America. This section is much appreciated by the Committee on Inter-American Relations.

"Lands of the Free," the summer series of the Inter-American University of the Air, will be given over the National Broadcasting Company, Monday evenings, from 10:30 to 11:00, eastern war time, starting Monday, July 6. A special handbook for individual and group listeners is available for 25 cents.

The Columbia Broadcasting System carries a program of inter-American music, entitled "Calling Pan-America," on Saturday afternoons, 6:15 to 6:45, eastern war time. In addition, CBS has just inaugurated a "Network of the Americas," linking the United States with 76 radio stations in the southern republics.

A group in Buffalo, under the guidance of Miss Mary G. Hawks and Miss Charlotte Meagher, undertook a study of magazines of Catholic Action groups in South America. "In 1941 Argentine Catholic Action celebrated the 10th anniversary of its official organization. *Anhelos*, monthly magazine of the women's branch, reports the conferences and conventions of Catholic Action throughout the country. It builds the spiritual life of its members through articles on liturgy, scripture study, and esthetical contributions. It points out projects of social action promoted by the women for the common good of the country.

"Another publication is primarily intended for the leaders of youth and gives very helpful and definite directions on how to cultivate acquaintance with and participation in the life of Christ, and the doctrinal basis for Catholic Action. Another magazine is intended for the children themselves, called *Primeras Armas*, indicating that the Cross is the arm, the first weapon of defense for the Christian. This little magazine, in story form, builds up the Christian life of these young soldiers of Christ. This complete sequence for the women, youth leaders, and children indicates the very careful and complete organization of official Catholic Action in Argentina."



In an interview at the national convention of N. C. C. W., Mrs. W. L. DeRoche told of the work being done in the Corpus Christi diocese to stimulate interest in the N. C. W. among the Spanish-speaking peoples. First of all, "Just What is the N. C. W. C.?" was translated into Spanish. Then, within the Mexican groups, officers were elected and committee chairmen appointed for the carrying on of the council work.

Copies of radio addresses, presented by the Austin District of the Galveston Council of Catholic Women, and available at N. C. C. W. headquarters are: "What to Read," "How to Read," "Two Christmases," "Youth and Leisure," "Youth and Play," "Youth and a Map of Life," "Youth and Education," "Youth and Parents." National headquarters will be glad to hear of similar Council radio programs, and, if possible, to receive scripts which often serve as useful models to other groups.

During June, July and August, the monthly letter of the Detroit Archdiocesan Council of Catholic Women is carrying notes by its archdiocesan committee chairmen, listing suggested activities that may be undertaken during the coming year by local groups and organizations.

VALUE OF DIOCESAN COUNCIL

(Continued from page 28)

Here we were with a precious program vitally important to the Catholic way of life. We had intelligent diocesan and deanery officers. Each specific point in our program was assigned to a diocesan chairman, under an able activities chairman who worked as a lieutenant of the diocesan president. These efficient ladies did their work well in the only way they could function, viz: through a corresponding set of deanery officers. But somehow, try as they would, these officers seemed to have only indifferent success. They had, of course, to rely upon correspondence or the limited audiences at deanery meetings and diocesan conventions to put their program over. Need I tell you how very unsatisfactory it is to write to a lot of people about detailed matters and expect anything like one hundred percent results? Need I remind you that everybody's business is nobody's business at a deanery meeting. Key people who must put the program across in their home parishes are too often unavoidably absent, for the most effective people are often the busiest. The result was that our points were only half understood and only partially carried into effect because we were not reaching the masses of the ladies down in the parishes where the work must be done. Much of a valuable and necessary program was, therefore, going to waste.

Our solution has been to project our diocesan and deanery committee scheme into every member society, each diocesan and deanery chairman having her counterpart in every individual group. In other words, the local society president for her organization and on a limited scale functioned at the head of her activities chairmen just as the diocesan and deanery presidents did. Each chairman has a two-fold function, the one educational, the other executive. At every society meeting part of the time is devoted to the discussion of one of more points of the program of the council. During these periods the program is explained under the direction of the special chairman to the rank and file, plans are made to carry out the program in accordance with the needs of the local parish and reports are made as to work already being done. In this way we are bit by bit winning wider knowledge of the council program, fuller cooperation in carrying it out and deeper appreciation for the wonderful value of the diocesan council.

Perhaps most of this is by no means new to many of you. At any rate, in these days of stress, I think it will enable us to bring to our citizenship the best service of our religion and to our religion the best of service of our citizenship. United faith will certainly find expression the more readily in united service, if we are able to push our program down into the parishes and make it understood and valued, there where the actual application must be made, where the practical work must be done.

CURRENT THOUGHT ON CATHOLIC ACTION

(Continued from page 22)

call to the apostolate goes out to all, quality must be preferred to quantity. Some must be systematically trained to lead. Pius XI spoke of a double goal in Catholic Action: "It must have two phases (distinct but not separate). A work of formation first of all . . . so that the supernatural life abound within them . . . then, the distribution of this life, the action of the apostolate." These aims are to be attained simultaneously; man is to be perfected in his daily work.

Writers on Catholic Action point to four aspects of this personal training of Catholic Action leaders: (1) *Religious*: it is a training in sanctity for the laity, a deepening of the Christian life of the layman, based on an intelligent living out of Christian Dogma. (2) *Moral*: it is a training of the will, the faculty of action, by practice of the Christian virtues. (3) *Social*: it is a training to a corporate spirit of prayer and action in the Mystical Body of Christ, a living rejection of the spirit of narrow individualism and the "double conscience." (4) *Apostolic*: it is a training in zeal and Christian fortitude, informed by a deep love of God and of neighbor for love of God. It is the initiation of a self-sacrificing life of devotion to Christ, the Church, and the message which Christ still brings to the world through all His members in the Church. (*"The Cell Technique in Catholic Action,"* by Rev. W. Boyd, *Orate Fratres*, Nov. 30, 1941.)

(To be continued next month)

INSTITUTE ON INDUSTRY

(Continued from page 9)

Forest, Ill., directed the discussion on "Labor Legislation." Miss Clara Bradley of the staff of the National Catholic School of Social Service gave a course on "The Worker As a Consumer."

"Health" discussions were led by Miss Mary Switzer, assistant to Administrator Paul V. McNutt of the Federal Security Agency. "Parliamentary Law" and "Public Speaking" came in for their share of attention.

Miss Ruth Craven, field organizer for the National Council of Catholic Women, talked to the student body on the work of the National Council, its wide spread organization, the possibilities it offers, and urged the girls to make themselves known to their respective diocesan councils.

Reverend Lucian Lauerma, director of the National Catholic School of Social Service addressed the institute and explained the work carried on during the year.

Miss Agnes G. Regan, dean of the School of Social Service, and Miss Margaret Lynch, executive secretary of the National Council of Catholic Women, were present at several sessions of the institute and talked informally with the students.

Guest speakers included the Rt. Reverend Monsignor Francis J. Haas, dean of the School of Social Service of the Catholic University of America; Reverend Dr. Timothy O'Leary, assistant in education at the Catholic University of America; Miss Mary Anderson, chief of the Women's Bureau of the United States Department of Labor; Miss Elizabeth Christman, of the staff of the Women's Bureau, now on leave from the National Women's Trade Union League.

At the closing session the students gave a panel on the National Catholic Welfare Conference. In the course of their studies in the institute, students were given an opportunity to visit the headquarters and study the organization of the National Catholic Welfare Conference. The work of the Conference was explained, with a student representing and reporting for each National Catholic Welfare Conference department and bureau.

The Institute was organized and directed by Miss Linna E. Bresette, field secretary of the N. C. W. C. Social Action Department.



NEW PAMPHLETS AVAILABLE

INFORMATION IN A VARIETY OF FIELDS

A HOLY WAR

Against the Enemies of the Home and the Nation

10 cents; 100 for \$8.00

INTERNATIONAL POST-WAR RECONSTRUCTION

An address by Rt. Rev. Msgr. John A. Ryan

5 cents; 50 for \$1.00

MORALITY OF CONSCIENTIOUS OBJECTION TO WAR

No. 30 in the Catholic Association for International Peace Series

10 cents; 100 for \$8.00

DESIGNS FOR SOCIAL ACTION

No. 20 in the Social Action Series

10 cents; 100 for \$4.50

CHALLENGE TO CATHOLIC YOUTH

To work for Christ in the world of Today

5 cents; 100 for \$2.25

CRISIS OF CHRISTIANITY

Statement by the Administrative Board, N.C.W.C., regarding solution of problems incident to present international and national situation

5 cents; 100 for \$4.50

THE MILITANT CHRISTIAN VIRTUES

An explanation by Very Rev. Ignatius Smith of the right balance between justice and mercy

5 cents; 100 for \$4.00

NEWMAN CLUB FEDERATION

A handbook for use of chaplains and leaders—No. 7 of Youth Series

15 cents; 100 for \$12.00

HIGH SCHOOL LATIN AND PRIESTLY VOCATIONS

A presentation of the relation between the study of Latin and priestly vocations

10 cents; 100 for \$8.00

CALL TO SERVICE

A handbook in the field of charity for volunteer Women's organizations

15 cents; 100 for \$13.50

INTRODUCTION TO CATHOLIC ACTION

No. 8 of Youth Series

25 cents; 50 for \$5.00

MAJOR SEMINARIES AND PREPARATORY SEMINARIES, 1942

UNIVERSITIES AND COLLEGES, 1942

25 cents each (no quantity rate)

Carrying charges extra in all cases

SYMPOSIUM ON BIRTH CONTROL

A reprint of this popular and valuable pamphlet is just off the press. Order your copy now!

Price: 10 Cents; 50 for \$4.50; 100 for \$8.00; postage extra.

Free Publications Folder listing over 400 titles mailed upon request

PUBLICATIONS OFFICE

National Catholic Welfare Conference

1312 Massachusetts Avenue, N.W.

Washington, D. C.